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CHRONICLE

Mr. Taft urges a Budget System—Nicaragua Canal Treaty—Payment by Parcel Post—Philippines—Mexico—Brazil—Argentina—Canada—Great Britain—Ireland—Rome—France—Balkans—Germany—Austria-Hungary505-508

QUESTIONS OF THE DAY

The Ritualists' Antidote for the Roman Fever—The Buried Plate—Discipline II—So Live God's Saints—A "Missioner" in Mexico—Note.509-515

CORRESPONDENCE

Campaign Against Free Education in France—The Spanish Politician.....515-517

IN MISSION FIELDS

The Faith in the Hebrides.....517

EDITORIAL

Salve Atque Vale—Divorce and "Superstition"—Exit the Good Woman—Priests and Mexican Revolutions—White Slave Decision—Return of the Crescent to Spain—Two Standards..518-521

LITERATURE

General John Sullivan—Commentarius in S. Pauli Epistolas, IV.—The Stock Exchange from Within—Betrothment and Marriage—Our Lady in the Church and other Essays—The Interior Life, Simplified and Reduced to its Foundation—Notes—Books Received.....521-524

EDUCATION

A Business Man's View—New York's High Schools—Socialism in Oxford—A Strange "Social Uplift".....525-526

ECONOMICS

Tariff Reform in England.....526

ECCLESIASTICAL NEWS

Australia Catholic Federation of Victoria—Archbishop James J. Keane Lectures in Baltimore526-527

PULPIT, PRESS AND PLATFORM

Senator Root on Woman Suffrage—Cardinal Gibbons on Woman Suffrage.....527-528

SCIENCE

Rt. Rev. John S. Vaughan on "The Age of Man"528

LETTER TO THE EDITOR

The Ideal Catechism.....528

CHRONICLE

Mr. Taft Urges a Budget System.—In a special message to Congress, President Taft urged the adoption of the budget system of government finances, and suggested that Congress should appoint a regular budget committee, through which all demands for money should pass before taking the definite form of an appropriation bill. The United States, the President wrote, is the only great country without the budget system; "not only have we been without adequate information, but as a result this great institution, with its multiplied activities and with expenditures that within the last 125 years have mounted up from less than three millions to more than one thousand million dollars each year, may be said to be without a plan or program." The budget system, the President points out, would be a means of placing before Congress a definite statement and proposal; a means of allowing Congress to determine the gross amounts to be allotted before it begins appropriating for each department of the Government's business; because it would furnish Congress with ready reference to reports and detailed records of account. Besides it would produce an adequate organization for classifying information to be used in telling the country what has been done, and of the Government's future needs, and would aid in working with a well-defined purpose in many bureaus now directed under an inconsistent and ill-defined purpose. President Taft's administration will be honorably and notably associated with an earnest effort on the part of the President to reform the business management of the United States Government. The budget message, sent to Congress on February 26, is the last of a series which have been submitted during the past two years, covering practically the entire field of Government estimates, ex-

penditures, economy and efficiency. "The present message," says the *Springfield Republican*, "is an elaborate and statesmanlike report on the broad question of budget reform, leading finally to definite recommendations to Congress which brings the President's own record to a suitable close."

Nicaragua Canal Treaty.—The Nicaraguan Government has approved a new treaty with the United States, granting a naval base on Fonseca Bay, and agreeing to prevent any foreign country from constructing an inter-oceanic canal across Nicaragua in return for the sum of \$3,000,000. Fonseca Bay is the most valuable natural harbor and most formidable strategic point on the whole Pacific Coast south of California. It marks the point of juncture of the three republics of Nicaragua, Honduras and Salvador, all of which front upon it, and all of which are directly and easily accessible from it. As an outpost of protection to the Panama Canal in the Pacific, corresponding to Guantanamo in the Caribbean, its importance is inestimable.

Payment by Parcel Post.—The collect-on-delivery feature will be added to the parcel post department of the postal service on July 1 next. Under the new regulations a parcel bearing the required amount of parcel post stamps may be sent anywhere in the country, and the amount due from the purchaser collected and remitted by the Post Office Department. The parcel must bear the amount due from the addressee, and the collection will be made if the amount is not in excess of \$100. The fee, ten cents, is to be affixed by the sender in parcel post stamps, and will insure the parcel for not more than \$50.

Philippines.—Dr. Victor G. Heiser, Director of the Bureau of Health in the Philippine Islands, says that health conditions in the Islands are to-day better than they have been at any time in the last fifty years. This is due largely to the successful work accomplished by the American officials of the Health Bureau. Conditions are by no means ideal now, but the improvement is remarkable, and the change in the attitude of the people is no less so. At the beginning the health officer and his assistants were viewed as intruders and disturbers of the public peace. Quarantine was an invasion of private right. An order to clean up was an attack on property. A hospital was a dangerous place for a sick man. Vaccination was a frivolous expedient. But small-pox has almost disappeared, cholera is no longer a visitor, bubonic plague is a memory, and fair start has been made on tuberculosis and the hook worm. Everywhere the people are lending a helping hand. They flock to the hospitals and clinics; they consult and obey the doctor. The artesian well project which is spreading all over the Islands is contributing enormously to the improvement of the general health of the people. Nearly one thousand artesian wells are supplying hundreds of thousands of persons with drinking water, and if the present rate of progress is maintained most of the people will before long be using artesian well water.

Mexico.—Conditions throughout Mexico continue to improve. Although additional troops have been ordered to Galveston, there is a growing conviction that the provisional government in Mexico will be able to maintain itself.—The American Consul at Hermosillo, capital of Sonora, reports that quiet reigns throughout the whole State. Nevertheless, that State has given notice that it will not recognize the Huerta régime until it has shown its ability to control the situation throughout the republic. When a government is established and the State Government is officially notified it will recognize the new order.—Brigadier Clarence R. Edwards, formerly chief of the Bureau of Insular Affairs of the War Department, has been assigned temporarily to the command of the Sixth Brigade, which has been ordered to Galveston. He succeeds Brigadier General Ralph W. Hoyt, who because of illness was unable to accompany his command.—General Porfirio Diaz, the exiled ex-President of Mexico, sent the following message to President Huerta from Minia, Egypt:

"The consideration which you have shown me in my divorcement from public life is of inestimable satisfaction to me, and even more so the delicate manner and the kindly words in which you have been pleased to advise me of your elevation to the Presidency ad interim of Mexico.

"Accept this as an assurance of my deepest gratitude and as a hope that your self-effacement and patriotism may bring to the conscience of the people the realization that only in the shadow of peace can our country prosper and be happy and respected."

Brazil.—In a recent interview, Cardinal Arcoverde, Archbishop of Rio Janerio, said that Catholicity was keeping pace with the material advance of the country, one of the reasons being that certain liberties, denied her under the monarchy, had been restored under the republic. With regard to the formation of a distinctively Catholic political party, he personally did not see any positive need of it, as it is possible to be a good Catholic in any of the existing parties. What was important, and a very legitimate means of defence, was to refuse to vote for any candidate hostile to Catholic rights.

Argentina.—By the death of General Carlos Smith, which occurred towards the end of January, Argentina loses, says the *Pueblo*, not only one of its most distinguished officers, but also one of the truest representatives of the virtues of old heroic days. Inflexible in duty and elevated above all self-seeking and intrigue, he was respected and beloved. A soldier by instinct, he was a model for his fellow-officers, as he was for all his fellow-citizens by his dignity and courtliness of manner. His profound Catholic faith was as remarkable as his heroic courage; and, in the words of the *Pueblo*, the cross and the bicolor flag will fittingly decorate his grave.—With regard to the reorganized Council of Education, Catholics have little reason to be satisfied. They form an enormous majority of the citizens, and have a Catholic Minister of Education and a national President who passes also for a Catholic, but they are not gratified to see the interests of national education confided to a body of men the majority of whom are not noted for Catholic tendencies. This is especially true of the President of the Council of Education, Dr. Arata, who is a pronounced materialist.—A new Apostolic College has been founded in Cordova, to serve the interests of Argentina, Chile and Uruguay. Its direction is confided to the Society of Jesus. Education and maintenance will be entirely free for the five years' course, after which the graduates may enter the secular priesthood, or the religious Orders. The staff consists of nine priests, who will also have charge of a novitiate. At the opening twenty-five students were already registered.

Canada.—The debate on the second reading of the Naval Bill drags along. Mr. Guilbault, member for Joliette, moved an amendment to submit the matter to a plebiscite in three questions, viz: "Are you in favor of a contribution? Are you in favor of a Canadian navy to be at the service of the British Admiralty in time of war? Are you in favor of a Canadian navy at all?" The questions do not cover the ground. The second does not correspond to the Laurier policy, which did no more than allow the Canadian navy to be put at the service of the Imperial Government in time of war, by a vote of Parliament; and it does not touch Mr. Borden's policy, which he has not yet revealed.—An investigation now being held brought to light the fact that the Dominion Light

and Heating Company paid \$41,026 to secure Government business between 1907 and 1911. Mr. R. C. Miller, formerly president of the company, refused to say to whom the money had been paid. Unlike Mr. Asquith, Mr. Borden allowed him to be called to the bar of the House, and as he refused to answer, he was committed to Carleton jail until the end of the session.—A delegation from Montreal urged Mr. Borden to make their port the summer terminus of the steamships about to be put on between Canada and the West Indies. Mr. Borden replied that, as the West Indian trade had always belonged to the Maritime Provinces it would be hard to divert it to Montreal. Still, the Government would consider the matter seriously.

Great Britain.—The Chorley, Lancashire, bye-election confirms the view that the Unionist reaction has spent its force, and the Government is regaining favor. It is a safe Unionist seat, and at the General election the Liberal vote was very light. The late election showed a large increase in this vote, and though the Unionists retained the seat, their majority was reduced considerably.—One of the suffragists committed for trial for the Kew Gardens affair went on hunger strike and was released. Mrs. Pankhurst, however, has shown the white feather again. Committed for trial for conspiracy and inciting to violence, she refused to undertake to refrain from misconduct while waiting for the assizes, and she was in consequence denied bail. She declared dramatically that she would begin the hunger strike immediately, and that she would be dead before her trial took place. Twenty-four hours in jail changed her mind. She gave the assurances required, and was bailed out. Magistrates are informing suffragists that the crimes they are committing make them liable to penal servitude for life, a fact the suffragists are taking very coolly. The public are asking what difference it makes whether sentences be light or heavy, since the Home Secretary frees every woman who refuses her food. Mr. John Burns made a very vigorous speech, in which he declared that he would put a stop to all violence within ten days. As his office in the Cabinet does not give him the opportunity to do so, it would be well to transfer him to the Home Office.—The editor of the *National Review* refused to give the Marconi Investigation Committee the letters on which he based his charges against members of the Government, or the names of the writers. Mr. Asquith refused to call him to the bar of the House, with a view to his committal, saying that the practice is obsolete. Certainly it is inefficacious, if one is not afraid of a short and easy confinement.—The Railway Workers' Conference passed a resolution condemning the Government for not putting a minimum wage clause in the Railway Bill, and for favoring the Midland Railway in a recent investigation. It distributed circulars announcing that the Socialist Unions' meeting at Brussels had fixed on April 14 for a general world strike.

Ireland.—On the motion for adjournment of the House of Commons till March 6, several Irish members brought forward grievances that could easily be remedied before the advent of Home Rule. Sir Thomas Esmonde called attention to the need of further technical schools in Ireland, and the neglect of the Government to assist the local authorities, whereas it had given substantial aid to such institutions in Great Britain. He proposed that it supply half the cost where the local authorities taxed themselves for the purpose. He protested against the action of the Irish Education Board in summarily retiring teachers without pension, before the Commission now inquiring into the Board's dealings with teachers had reported, and also against the Commission holding secret sessions, whereby it was forfeiting the good opinion of the public. He demanded that the severe excise restrictions that made tobacco growing unprofitable should be withdrawn. Complaint was also made that the land purchase operations of the Congested District Board in Connemara were too slow, and that little had been done by the Estate Commissioners towards the reinstatement of the evicted tenants. Mr. Birrell had a soft answer for all complaints, and made a favorable but rather indefinite promise in each instance. Asked by Mr. Ginnell and others about the jewels that had mysteriously disappeared from Dublin Castle, the Chief Secretary indignantly repudiated the rumor that Lord Haddo, son of the Lord Lieutenant, had any connection with the theft, as he was then resident in England, and he denied all knowledge of the thieves or the whereabouts of the jewels. The cattle trade embargo was also brought up. The Irish members protested against Mr. Runciman's decision to keep Irish cattle twelve hours in detention at English ports, Mr. Field showing that his unnecessary discrimination has cost Ireland \$15,000,000, but so far he has carried his point.—Three recent strikes in Dublin were of short duration, having been settled by arbitration or mutual agreement. One of them, the Transport Workers', which was called arbitrarily by a semi-socialist leader and evoked general indignation, has had the effect of breaking up his organization. —At a dinner given to the new member for Derry by the Irish and Liberal parties, Mr. Churchill presiding, Mr. Hogg said the Protestant Home Rulers of Ulster were numerous and rapidly increasing, and there were several other Unionist seats which would now return a Home Ruler. The noisy rancor stirred up in certain parts of Ulster was described by Mr. Churchill as "hot-house hatred and incubated bigotry."

Rome.—The American Ambassador at the Quirinal, who bears the honored Irish and Catholic name of O'Brien, but whose instincts are neither Irish nor Catholic, must have made the Romans conclude that Americans are lacking in the ordinary proprieties when he gave his first official dinner on the first Friday of Lent. As an offset to this gratuitous insult the five papers whose ap-

parent lack of loyalty to the Sovereign Pontiff had called for a rebuke have all declared that henceforward there will be no grounds of complaint. The Catholic Italian Editorial Union asks Catholics to support in the coming elections first, those who offer guarantees to support the religious and social ideals of Catholics; second, those who, being personally worthy, declare that they will fight for liberty of conscience and association and will oppose measures against religious congregations; will contend for private schools; the rights of parents in the matter of religious instruction for their children, and the inviolability of marriage. They are also to advocate a reform in taxation and to support a policy of strengthening the economic and moral forces of the country and increasing Italian influence in international development. It is not known to what extent Catholics will participate in the elections. There are now instead of the 3,000,000 of the past 8,000,000 who will cast their vote. In spite of fifty years of Government education half of these are illiterate.

France.—After a trial of twenty-one days four of the auto bandits were condemned to death and two received sentences of life imprisonment. Ten others were given a life sentence by the jury, but will obtain the benefit of extenuating circumstances. Much of the bravado displayed during the trial disappeared when the sentence was declared. One of them committed suicide in his cell. Some cyanide of potassium had been passed to him in the court room. Simultaneously with this social war with bandits the Government is getting ready for prospective war with the nations of Europe. The French Ministers have asked for \$100,000,000 for the renewal and increase of armaments and war materials. It is estimated that an additional \$27,000,000 will be needed.

Balkans.—The mission of Ibrahim Hakki Pasha to London on behalf of the Ottoman Government has failed. The European Powers refuse to support its claim to retain Adrianople or to open fresh negotiations. Some members of the Turkish cabinet are in favor of peace, but the war element still holds out. Only desultory fighting is occurring at present. The answer of the Powers, however, sobered the recalcitrant Turks, and it is reported that the Bulgarian cabinet is considering the terms that are offered, among which is the relinquishment of Adrianople, but Russia refuses to support the claim of the Allies for a war indemnity. A plot against the Government has been discovered in Stamboul, which may have helped to tame the war spirit. Another incident is that Serbia and Greece are cooperating with Montenegro to hasten the capture of Scutari. Thirty thousand Servians, with ten siege and twenty-four field guns, are leaving Salonica on fifty Greek transports to reinforce the besiegers.

Germany.—The Emperor's unfortunate pronouncements upon farming have called forth the respectful but severe criticisms of the Farmers' Union. His remarks

about practical agricultural methods were said to have been suggested to him by ill-informed advisers, and his statement that he had "thrown out" a certain tenant because of inefficiency, aroused universal sympathy for the man who, according to the signed protest of the Farmers' Union, is "an excellent agriculturist, a prominent citizen, and for many years has been one of the Union's officials." A careful investigation was at once undertaken and practically all the Emperor's statements proved untenable. The rights of the ejected tenant, whose lease had not expired, were supported by the court.—The possibility of a dissolution of the Reichstag is again discussed by the press. The inflexible attitude of the Centre, and the differences between the Government and the various political parties upon the great questions of army finances, are given as the reason for such a step. The Centre has already issued warnings to its members and the Socialists likewise are preparing for the event of a new campaign.—General resentment is felt at the action of the Social Democratic party in refusing to participate in the centenary celebration of the "year of destiny." Special poignancy is given to their refusal by the offensive language in which it is couched by the Socialist press. A bitter attack was for this reason made upon the representatives of the party in the Prussian Diet.—The German railways have in many sections of the country proved unable to cope with the demands of the constantly increasing traffic. A railway loan of between ninety and a hundred million dollars is therefore contemplated for the development and extension of the various systems. A further expenditure of about fifty million dollars will probably be demanded by the forthcoming bill which is to provide for the increase of the German army estimates, while another five million dollars will probably be required for the air fleet.

Austria-Hungary.—The strictest measures are being taken against foreign air crafts by the Galician section of the army. The commanders of the forts of Lemberg and Przemyśl have given orders that every balloon or aeroplane visible above the range of the forts is to be shot at and brought down, if possible. Special search lights have been provided and sentinels stationed to prevent airship espionage by night. Cases of this kind are said to be far from uncommon, and the critical conditions of the times are thought to require such precautions. The hopeful convictions expressed by the Austrian Premier, Count Stürgkh, that the general political tension existing throughout Europe will soon be relieved, have been received with great satisfaction, but likewise with great caution. The concrete questions which have brought about the present situation, the *Fremden Blatt* remarks, are still far from their solution. The Balkan war, the Bulgarian and Rumanian difficulties and the Albanian issues are all acute at the present moment. The bourse, however, has, for a time at least, shown signs of reviving interest and courage.

QUESTIONS OF THE DAY

The Ritualists' Antidote for the Roman Fever

Two things strike one in the dealings of ritualistic Episcopalians. They draw without scruple on the rites, ceremonies, devotions, ornaments of the Catholic Church; and they are in constant fear of their people becoming Catholics. Their fear is reasonable. A sensible man will argue that if the Episcopal Church, having lost all those things which his minister says are the support of Catholic life, has to borrow them from Rome, one must at least suspect that Rome stands for the Catholic faith, and that Episcopalianism, during the centuries since its establishment, has stood for its denial. Hence the ministers must have an antidote for the Roman fever.

We came across lately the parish magazine of a Brooklyn ritualistic church. Its illustrations show the altars, crucifixes, images, vestments which the English Reformation took such care to destroy. It announces masses which the Reformers abolished, recommending the masses for the dead which they abominated. In defiance of the Articles it invites the parishioners to visit the "Blessed Sacrament," to adore it and to assist at the solemn processions of it; and tells of modern devotions, the Three Hours, Benediction, devotions to the Sacred Heart, unknown before the Reformation, and appropriated straight from Rome. A strong dose of the antidote is indicated clearly.

The magazine tells how a clergyman, while stationed near Buenos Aires, "witnessed the bombardment of Rio de Janeiro. Is this some of the antidote? St. Pius V, Elizabeth's great enemy, saw from Rome the victory of Lepanto: why should not the Rev. Arnold Pinchard, a minister of Elizabeth's Church, see from Lomas de Zamora the bombardment of Rio de Janeiro? A miracle, an orthodox Episcopalian might object. True; but are "Catholics" to be outdone by a mere Romanist? Perish the thought! We do not find Lomas de Zamora on the map, or in the Gazetteer. But in this matter surely one can trust the profound scholars of the parish magazine—every minister seems to be *ex officio* a profound scholar—who can talk offhand of the Council of "Arminium," refers readers to "St. Augustin (Euchair)"; and quote Suarez "Dist. xxxiii, Sect. 2," just as if Suarez's works are confined to within a little book such as would make a minister a doctor in his sect, and as if he divided his matter into "Distinctions" like the Master of the Sentences. We may add that the particular scholar who quotes Suarez misrepresents him, according to the custom of ministers attempting to handle what they are unequal to.

This particular scholar undertakes to administer a full dose of the antidote. He is supposed to be strong in history, though he writes of a certain "M. de Tallyrand," and he gives in a short article a clear account of the

English Reformation, the false decretals, the donation of Constantine, the Cyprian interpolations, Anglican orders, and shows in a *tour de force* how the Reformers composed their communion service to save to the Church of England the Real Presence and the Eucharistic Sacrifice which the Roman liturgy denies implicitly. As an antidote to Roman fever his performance may be useful, but it will be so in defiance of the truth, a necessary element in every such antidote.

As regards the Reformation the antidote confines itself to the reign of Henry VIII. No doubt ritualists would be glad to be in the position of the clergy after Henry had cut off his realm from Catholic unity; but everybody knows that the existing Church of England is the result, not of that one act only, but also of the continual Protestantizing that went on under Edward and Elizabeth. According to the antidote, the English Reformation consisted merely in this that Henry VIII took from the Popes the ecclesiastical jurisdiction his predecessors had granted them because they had abused it; and thus he saved the Church of England from the danger, perilously near, of losing its Catholicity. Evidently the fathers of the Reformation and their works have no place in such history. Still, supposing the theory to be true, the Roman Church must have lost the Catholicity the Church of England came so near losing. But who ever heard of a Church that had lost its Catholicity preserving for three centuries and more practices, devotions and rites, which a Catholic body either forgot or never knew until it woke up to borrow them to be the support of its Catholic life and strength?

Having settled the history of the matter in a few lines, the antidote confirms its theory by argument. "It is incredible that English Church people and ecclesiastics should have remained quiescent if there had been any ground for the modern claim that they were cut off from the Catholic Church." First we must deny two assumptions. The English people were not Church people before the Reformation, but Catholics. They did not remain quiescent as history shows very plainly. Secondly, we deny the force of the arguments from credibility or incredibility unless they be put in the only forms known to logic. The antidote uses a form much favored by the half-educated, that has no value at all. Applying it to the false decretals, of which the antidote says: "so clumsy and yet so successful a set of forgeries is unparalleled in history," one might argue as follows: It is incredible that so clumsy a set of forgeries could have been foisted on the world, therefore either they were not forgeries, or they were never accepted. Thirdly, we deny the incredibility in view of Scotland, Germany, etc., where people remained perfectly quiescent though certainly cut off from the Catholic Church.

The history of the false decretals, as given by the antidote, is simplicity itself. As nobody pretends to know for certain where they came from, the antidote has to refrain from attributing them to the Pope. But the Pope took

hold of them joyously as the means to establish his usurpation. As papal ambition grew the original Isidorean decretals were insufficient to justify it; and so the Pope used to call in obedient scribes and order a new set of forgeries. A very useful story but as much a forgery as any perpetrated by the pseudo-Isidore. If the writer of the antidote had studied the matter he would have found that the original false decretals had a good deal of truth mixed with them and that their object was by no means to establish papal tyranny. He might ask himself how the primacy and infallibility of the Holy See came to be exercised and acknowledged long before the decretals were heard of and might have discovered the possibility, at least, that their general acceptance was due to this, that they fitted in with existing facts. The same may be said of the donation of Constantine.

Let us come now to the *tour de force*. The antidote proves that the Roman liturgy denies implicitly the Real Presence and the Eucharistic Sacrifice because it prays God to accept the Holy Sacrifice as He accepted the sacrifices of Abel, Abraham and Melchisedech. Hence it says the Sacrifice of the Mass is put on the same level as these. The conclusion is rather wide. It ignores the fact that those sacrifices were peculiarly acceptable to God because they typified the Sacrifice of Calvary and so also the Sacrifice of the Mass. It ignores the common rhetorical argument *a minore*, which is commonly expressed: "When that which was less likely to happen has nevertheless occurred, we may expect that to occur which is more likely to happen." It assumes that "as" must imply equality. If this be so, how do ministers explain the command: "Thou shalt love thy neighbor as thyself"? Secondly, it proves its assertion from the prayer that God will send His holy angel to carry these to His altar on high. It asserts that the angel is the Angel of the Covenant, Our Lord Himself, and translates the Latin "*haec*" by "these things," with a strong emphasis on things, and adds: "a most peculiar prayer . . . by any one who professes to believe in the Real Presence." The opinion that the angel is the Angel of the Covenant has been put forward by some Catholics, but it is not generally accepted. The carrying of these to the altar on high is not physical but moral. There is the angel of the Apocalypse who offers the prayers of the saints upon the altar of God, and we invoke his ministry to signify that Christ is the principal offerer of the Sacrifice and that the priest at the altar is His minister. Lastly, "*haec*" in Latin is used indefinitely as well as distinctively. To emphasize *things* is a real interpolation, and so the Annotated Book of Common Prayer translates it indefinitely by the word "these" only. It is true that Dom Gasquet says that the Canon of the Mass is hard to explain, but not for the reason given by the antidote. As for the assertion that the Reformers composed the communion service to safeguard the Real Presence and the Eucharistic sacrifice, we ask was it for this reason too that they pulled down altars, cast off vestments, extinguished

lights, abolished utterly every "manual act" in the service, and recited the words of consecration merely historically for over a century? One more question. Will the writer of the antidote tell us what Latimer meant when he said: "Be of good cheer, Master Ridley, we have this day, by God's grace, lighted such a candle in England as shall never be put out?" When we went to school these words were the proud boast of the essential Protestantism of the Church of England which knew no mass, no sacrifice, no altar, nor anything savoring of Papistry. The history of Latimer and Ridley's life and death bears this out. What have the Brooklyn Ritualists to say?

HENRY WOODS, S.J.

The Buried Plate

Ten years ago Bishop O'Gorman of Sioux Falls, in an address to the Historical Society of South Dakota on the subject of the discoveries of the two La Vérendryes, explorers of the Northwest, ventured the opinion that a metal plate buried by them at one of their resting places on the banks of the Missouri might be found somewhere in the vicinity of Pierre, the capital of South Dakota. Curiously enough, only the other day some school children found this precious relic. It is made of lead and on it is a Latin inscription saying that it had been struck in 1741 by the Marquis de Beauharnais, in honor of the King. On the opposite side the explorers had scratched the record of the fact that it was buried on March 30, 1743, by Pierre Gaultier, who was no other than the great Pierre Gautier or Gaultier de la Vérendrye.

The story of the La Vérendrye family is one of intense interest both from a historical and a religious point of view. The elder Vérendrye, the father of the two explorers, was not a Frenchman, but a native American. He was born at Three Rivers, in 1685. His family name was Gautier or Gaultier, and in baptism he was given the name Pierre. His father, René, was the Seigneur of Varennes, and his grandfather, Pierre Boucher, had been Governor of Three Rivers in the early days. Naturally Pierre took to military life and soon won distinction as an officer of the Canadian troops. He had seen service against the English in two American campaigns, one in Newfoundland and the other in New England, and between 1708 and 1710 he was in France and fought with the army in Flanders. He won the grade of lieutenant at Malplaquet, thanks to the nine wounds that left him for dead on the field. Returning to America with his honors, but without a penny in his purse, he married, and for several years maintained a trading post at Three Rivers. He was always held in great esteem by Governor Beauharnais, who made him Commandant of the Northwest. That was in 1726, and for the next seventeen years he took charge of the French interests in those regions and inaugurated his series of daring and important explorations. He travelled west of Lake Superior and reached

Lake Winnipeg. By the end of the eleventh year he had established the posts of St. Pierre on Rainy Lake; St. Charles on Lake of the Woods; Maurepas on Lake Winnipeg, and Rouge at the mouth of the Assiniboine river.

Though poor and with no prospects for the future, he, like many another young French-Canadian of those days, was dreaming of eclipsing Marquette and de la Salle by discovering some new territory. At Mackinac he met the Jesuit missionary, Father de Gonner, whose brain was seething with similar projects, and de Gonner went down to Quebec to lay their joint plan before the authorities, but meeting with no success, he crossed the ocean to plead with the King. Unfortunately the treasury of France was empty, so de Beauharnais gave La Vérendrye the post at Winnepigeon, with a license to sell furs in the hopes of getting money in that way for the expedition. In 1732 he built Fort St. Charles on the shores of Lake of the Woods. The discovery of the precise location of that post awakened a great deal of geographical as well as romantic and religious interest a few years ago.

The chaplain of that expedition was La Vérendrye's friend, Father Mesaiger, but he soon collapsed and had to be sent to Quebec to recuperate. Of course, some one else had to take his place to look after the garrison and also to preach the Gospel to the Crees and the Chipewyans who dwelt there. Those savages were no other than the famous Mandans, with whom Catlin, at a much later period, made us acquainted by his great series of colored drawings. The lot fell on the young Father Aulneau, who had just come over from France.

Aulneau left Montreal on June 12, and it took him till October 23 to reach Fort St. Charles, which was 300 leagues from the end of Lake Superior. On that part of the journey the road led through fire and stifling smoke, for the Indians had set fire to the forests. It was a terrifying sight for the young missionary, but after many hardships he finally arrived at Fort St. Charles, and from that place we have the last letter that he ever wrote. It is a valuable contribution to a better knowledge of the aborigines who were roaming in that wilderness, describing as it does their religious beliefs, their morals, their manner of livelihood, etc.

On June 8th an expedition had to be organized to return to Mackinac for provisions. Father Aulneau was sent with the men, his principal companion being the son of the Commandant La Vérendrye. They were only twenty miles from the fort and had encamped for the night on an island of Lake of the Woods, when a band of Sioux swept down upon them and massacred them outright. Not one was left to tell the tale. Twelve days later some voyageurs and a party of Crees arrived at the fort and told the dreadful tale. Another month elapsed and other hunters brought the same report. The unhappy father sent out a canoe with eight men to see if it were true, and they soon found the mangled bodies on an island, which has ever since been called the Isle du Massacre.

The remains were carried back to the fort and reverently buried.

Time went by and Fort St. Charles was abandoned and all memory of the precise place soon faded from men's minds. In 1902, however, Mgr. Langevin, the Archbishop of St. Boniface, determined to locate it, prompted by historical but chiefly by religious motives, for it was the burial place of the first priest who had evangelized those regions. The site first pitched upon was found afterwards not to be the real place, and in 1908 another expedition was organized. After incredible labor not only were the remnants of the palisades of the old fort laid bare, but the skulls and skeletons of the murdered Frenchmen were discovered. Two skeletons, one undoubtedly of the priest and the other of young La Vérendrye, were found side by side in a large box. The bones of their companions were found near by. They were all transported to the Jesuit College of St. Boniface in Manitoba.

Canada and the United States divide the memorials of this event between them, for on account of the peculiar adjustment of the boundary line between the two countries at that point it happens that the island where the massacre occurred is in Canadian territory, whereas the site of the fort in which the bodies had been laid is in United States territory, in the State of Minnesota. It will be a satisfaction for Americans to know that the Government at Washington decided after the discovery was made known officially to reserve the place as a National Park.

La Vérendrye left Fort St. Charles five years after the tragedy. He built Fort Maurepas on Lake Winnipeg in 1738, and in 1740 we find him at Montreal endeavoring to satisfy his clamorous creditors. In the following year he was at Mackinac, and finally he made his permanent residence at Fort La Reine, near Lake Manitoba. He was now a broken spirited and disheartened man. He had done much for the glory of the colonies of France, but was left in his old age penniless and dishonored. He was even removed from his position of Commandant, but was happily reinstated in 1744 through the influence of Governor Beauharnais, and was even promoted from the rank of lieutenant to that of captain. From his retirement he directed his two sons in their explorations, and the lead plate which has lately been discovered at Pierre is a reminder of one of those journeys.

In the spring of 1742 he commissioned them to explore the country as far west as they could possibly go. They eagerly obeyed, and after many perils reached one of the spurs of the Rocky Mountains, which they partially scaled. That was on January 12, 1743. They could go no farther, for at this point their Indian guides deserted them through fear of an unfriendly tribe, who were reported to be in the neighborhood.

Hubert Bancroft tells us in his "History of Wyoming" that the elder Vérendrye accompanied his sons on this expedition, and he traces their route as far as the Rockies.

"They followed the course of the Assiniboine, Missouri, Yellowstone, and Bighorn rivers. Then passing up Pryor Fork to the stream which is burdened with the very unpleasant name of Stinkingwater, they travelled south as far as Wind river. It took them the greater part of a year, but they learned much about the geography of the country and the customs of the Indian tribes. They would have gone still farther south had not the Shoshones told them they would be killed if they did so by parties of the Sans Arcs band of Sioux, who were always watching about the South Pass."

The travellers had thus passed over the southeastern section of what is now Montana, and had gone almost entirely across the present Wyoming. This daring exploration, it must be remembered, was undertaken sixty years before Lewis and Clark made their trail from St. Louis to the Rockies. It is true that the American explorers crossed the mountains and reached the Pacific, but the credit of having first camped at the foot of the great range belongs of right to the Canadian explorers.

They had arrived at the South Pass in January, 1743, and as the plate which has just been found is dated March 30 of that year, it is clear that this silent memorial of the journey was placed in the earth when they were on their way home. The curious name of Pierre, which is given to the Capital of South Dakota, and the fact that the famous Gaultier de la Vérandrye pitched his camp on that very spot 170 years ago, naturally suggests the inquiry as to whether there is any connection between the two names. Unfortunately there is none, for Pierre, or Fort Pierre, as it was originally called, was named after Pierre Chouteau, the brother of Auguste Chouteau, who is identified with the foundation of the city of St. Louis. It is curious that two brothers should thus be the founders of capitals of two commonwealths so far apart.

Pierre Gaultier de la Vérendrye died six years after this expedition, and according to one writer, was buried in Notre Dame at Montreal, very likely not in the church but in the cemetery in front of it, in the present Place d'Armes which is dominated by the statue of Maisonneuve. The bodies of the dead are of course no longer there. They have been long ago carried to the graveyard on the Mountain, but if La Vérendrye's tomb is distinguished in any way it is not known to the average visitor. The great man should have been buried in his native city of Three Rivers, where ere this should have erected a splendid monument to her most illustrious son, Pierre Gaultier de la Vérendrye.

X.

Discipline

II.

Discipline, be it remembered, is not oppression and suppression. It is the very opposite of these. It is expansion, accompanied by excision of the mean and low and base. The class-room is not a prison in charge of a

relentless warden; nor yet a barracks in the keeping of a stern colonel. It is rather a meeting place of a family circle, where brothers in spirit meet under the care of an experienced guide for help and encouragement in high effort. Its rules are as few and simple as possible. Its spirit is as informal as is consistent with effective work. And though the rod and harsh words are as necessary and salutary in the school as in the home, yet they should be called into requisition judiciously, after all other means of training have failed. Both are sometimes indispensable for the proper upbringing of boys. And, truth to tell, a vast army of our American boys would profit by their use. On the other hand, their abuse is a monstrous evil. Misused, they become instruments of oppression.

Those souls only are trained which are allowed to live a normal life. Then it is that teachers can see the defects which are to be uprooted and the virtues which need straightening. The easy family circle is more apt to uncover selfishness and petulancy quicker than the drawing-room, ruled by rigid conventionalities. The authoritative reasoning of a father is more potent for good than a sharp rebuke from a master of ceremonies who watches every movement with a critical eye. Rational supervision is better than officious espionage. Indeed, the latter is not only ineffective, it is disgusting and contemptible, and there is nothing more pitiable than a system which fosters it, or even tolerates it. The boy who is tagged and nagged continually is a superior being, indeed, if he escapes ruin. He is almost sure to become a cunning, dishonest fellow, who glances out the side of the eye, and slinks round corners like a thief. Espionage is a confession of failure. It argues more plainly than words that the system which spawned it is incapable of touching the soul, and must rely on a miserable makeshift to perpetuate its life, which were better annihilated, for that it is a lie. Training? It gives none. The dog which bays the robber from the booty does not convert the thief. The horse whose training for the hunt consists in forced avoidance of a paddock, is fit not for the chase, but for lions.

The pedagogue who is an officious spy does scant courtesy to his own character and to his profession. Whatever his verbal profession may be, his conduct is measured and directed by the gratuitous and perverse doctrine of total depravity. He were better on the benches striving for higher ideals. Of course, there should be supervision. But supervision and espionage are worlds apart. There is nothing offensive or inordinate about the former. It is reasonable and necessary. Its method is directive rather than coercive. And though at times it issues in penalties, yet is never arbitrary. *Modus in rebus* is its motto. The spirit which prompts it is too reasonable to tempt rational objections. For its purpose is not so much the observance of a rule, as the acquisition of that for which the rule was instituted. It knows how to overlook trifles, pretends not

to see each and every fault, does not judge the great and small equal. And when it has to punish, it is solicitous, not for the penalty, but for the good which is to be derived from it. Hence, it has a care to bring the boy both to a realization of his fault and to a willingness to accept the penalty. But this, of course, will never be if the penalty is harsh or excessive, or stupid, as is the imposition of the transcription of long, unintelligible passages from Greek authors: a monstrous process eventuating in hatred for a noble study and in a ruined chirography.

Young teachers are notorious culprits in regard to punishments. Their wits seem to desert them in an emergency, and they strike blindly and wrathfully. Could they but learn to sleep on their wrath they would escape many a blunder. Impulse and anger always lead to excess; poise and calmness counsel moderation. Punishments should be meted out dispassionately a little at a time to individuals, not angrily and heavily, to many at once. Nothing brings a boy to his senses quicker than the realization that the punishment is to be proportioned, not so much to the gravity of the offence, though that should be taken into consideration, too, as to his unwillingness to admit the wrong and his slowness in correcting it. Boys who are defiant on the first and second day of punishment give way on the third, if they feel that by so doing their faults are forgiven and forgotten.

In dealing with boys the teacher has four appeals to make; one to the reason, another to the instinct of fear, a third to the instinct of reverence, and a fourth to their love. The first appeal often fails in the case of young lads, seldom in that of older boys. And yet failure in the former case need not be the rule. If it is, the fault lies not in the boy, but either in the argument or the man who makes it. Young boys are rarely captivated by speculative reasons. They are almost to a lad pleasure-loving and utilitarian. And arguments to be effective with them must show that a proposed course of action is at least useful, if not pleasurable. And the *bonum utile* and the *bonum dulce* should be combined wherever possible.

The appeal to fear, though at times necessary and useful, should in the main be avoided. Its educative influence is not as great as is supposed. Oftentimes it destroys the self-confidence of the timid, and makes others dark and secretive, results wholly undesirable.

Reverence and love have none of these drawbacks. In them there is naught save power for good. By them the boy surrenders himself completely to the teacher, whose solemn duty it is to inspire him with God-like thoughts and aspirations. But it must be admitted that in these critical and desperately democratic days boys require a high degree of excellence in those whom they would reverence and love. Commonplace mediocrity will scarcely attract their notice, much less fascinate them. They demand superior mental and moral excellence in their heroes. And we deceive ourselves by judging

otherwise, or by thinking that we can dazzle them by false pretence. They estimate character by a wonderful instinct which is akin to that queer, uncanny intuition in women, that so often and so effectively replaces ratiocination. Boy's impressions of their teacher are generally correct. It is only when they begin to reason laboriously—an infrequent occurrence—that they go astray. For then false witness and prejudice are apt to direct and color their judgments.

As a rule, then, the teacher must ring true to be estimated true. And he will ring true if he is a master of his subject and allied subjects; a friend of his boys, yet their superior, a pure wholesome companion, yet a prudent counsellor in time of need, a whole-souled unenvious man, who disdains to speak disparagingly of fellow-professors, or of pupils in the presence of pupils; a man, in short, who gives himself to a noble cause, forgetful of rebuff and ingratitude, seeking only to perpetuate the work of Him, Who set free the captive and gave sight to the blind. To such a one discipline is not a problem.

R. H. TIERNEY, S.J.

So Live God's Saints*

We are not unaccustomed to paradoxes in God's dealing with men. The utter simplicity of His absolute truth is caught by us only in broken lights. We are not, therefore, surprised when we cannot understand; we are content to believe where we cannot see. Life through death, glory through humiliation, the blood of martyrs and the seed of Christians, the losing of one's soul to find it, the master who must be as the servant, the last who shall be first—such are some of the apparent contradictions which in the Christian economy baffle the pride of human reason. It is not, therefore, surprising, although it is little in accord with the ordinary laws of worldly practice that God should have dealt so wonderfully with the youthful Carmelite nun of whom we are now hearing so much.

A little girl enters a convent at the age of fifteen years; the convent is Carmel of Lisieux, in France, and the girl is Marie Françoise Thérèse Martin. The convent doors close after her, and never again does she look at the world. She sinks into the obscurity of her cloistered life almost as completely as if she had gone down into the grave; the veil falls over her face and never again does a stranger look upon her features during life. The events of her few brief years, events which she has recorded as her days of grace, are only twelve in number, although her biographer has added another to the list, her entrance into heaven, and they are no more extraordinary than her

*Sœur Thérèse of Lisieux, The Little Flower of Jesus. A new and complete translation of L'Histoire D'Une Âme, with an account of some favors attributed to the intercession of Sœur Thérèse. Edited by T. N. Taylor, Priest of the Archdiocese of Glasgow: Witness before the Tribunal of the Beatification. New York. P. J. Kenedy and Sons.

baptism, her First Communion and her Profession. Of them all there is only one that would attract notice from the world, even a passing notice; this is what she calls "The smile of Our Lady." Not quite ten years pass and she dies. Her life, one would say, was only a life hidden with God, and her death, only a home-going to her spouse in heaven.

This was all. And yet a decade has scarcely passed before she is known to all the world; her name, which she herself tried to forget, is on countless lips; her features, which she so carefully shielded from the gaze of men, are familiar to numberless eyes; her virtues, that she never acknowledged even to God, are told in many tongues; and her life, though she herself counted it as nothing, is in benediction in untold hearts.

Surely God's ways are strange. But what is stranger still is that the very means she took to be forgotten have been used by Providence to make her known. Her silence and solitude and obscurity and depreciation of self have caused her to be spoken of and lauded wherever Christ is loved. It is precisely because she fled from all worldly praise that the world is singing her praises; her very shrinking from the notice of her fellows has brought upon her the attention of many nations.

Such a life merits consideration. Even a passing thought discovers in it something akin to the Gospel paradox, something that points to higher agencies than those with which we are familiar. Inevitably the question arises in the mind as to whether a new saint has appeared in these latter days, a saint with a gentle rebuke for our worldly wisdom and a godlike message for our godless age. That the life of *Sœur Thérèse of Lisieux* was a holy life even the most cursory scanning of the chapters of her biography will show; that her sanctity was heroic we dare not say, we must wait until Rome has spoken.

During all the many years, however, that must elapse before the Holy Father will give us his official and infallible decision we need not be careless of our own interests. It is, as a rule, immediately after the death of His saints that God manifests their holiness. His seal of approval on their lives takes the form of miracles and wonderful answers to prayer for material and spiritual help; and the occasions which He takes are generally the invocation of His servants' assistance and the application of their relics. And all this takes place not long after their death, at least this is most frequently the case; the glorification of God's saints usually is not long delayed.

Speaking, therefore, with all the reserve that the Church demands in the case of those whom she has not yet raised to her altars, one may say that it would seem that God is honoring as He is wont to honor His servants His servant Sister Teresa of the Child Jesus, as she was called in religion, although she has come to be more generally known as "The Little Flower." Certainly if one reads the accounts of the very many marvelous cures, material favors and spiritual graces granted to those who

have called upon her for help, one cannot resist the conviction that the finger of God is pointed to her exalted sanctity. During the year 1912 a book of 128 pages was published containing duly certified accounts of 121 graces and cures obtained through her intercession; and yet the record is restricted to favors granted during the year 1911 alone. Of course France, her native land, has been most favored; but her beneficiaries are found—as may be seen from their own signed documents—in places as widely separated as Australia, Ireland, Belgium, Scotland, Italy, Canada, Germany, Oceania, Africa, Hungary, Spain, Switzerland, England, Martinique, Holland and America. Another such volume, recording favors granted during the year 1912 is now in preparation.

What makes all this the more remarkable is that it seems to be happening by the deliberate desire of The Little Flower herself. Shortly before her beautiful life came to a close she spoke the following words: "After my death I will let fall a shower of roses," and again, "I feel that my mission is soon to begin. I will spend my heaven in doing good upon earth" (p. 212). God, it would appear, has granted her desire. "The Shower of Roses" has indeed begun, the sweet tokens of her kindness are descending on every land; and they bring with them a touch of heaven and a spark of divine love.

Those who are in need, be their need never so lowly; those who love God and who would learn to serve Him with perfect love, would do well to get this beautiful translation of The Little Flower's Autobiography that Father Taylor has so lovingly and so beautifully edited. Its appearance marks an event in English hagiography that no Catholic can afford to let pass unnoticed.

JOHN H. FISHER, S.J.

A "Missioner" in Mexico

Who will explain for us that psychological riddle—the Protestant missionary in Catholic lands? Professedly disinterested sowers of the gospel seed whose one aim is the spread of Christian truth as they understand it—is it merely petty prejudice that ensnares them, is it crass ignorance that blinds them, or is it pure and unadulterated malice that inspires them in the wretchedly false statements with which they sometimes feed the fancy of their supporters at home? Only the other day a Presbyterian missionary just home from Mexico on a visit was interviewed at the headquarters of the missionary enterprises of his denomination here in New York, and among other surprising bits of information which he furnished a *Sun* reporter were these:

"For three centuries they (the Mexicans) have been without education, and 9,000,000 of them cannot read or write. To me the wonder is that they are as good as they are. . . . You ask what is likely to happen next. I cannot predict. The most hopeful sign I see is the sincere desire of the masses, even the commonest people, for education. With that will come enlightenment and peace, but it will

take a long time. Protestants prosper in great part because of this fostering of education by them. A descendant of Juarez, the lawgiver, told me that upon the principles taught by the Protestant depends the progress of the country and I really think that half of the people agree with him."

What is one to say concerning such a tissue of absurd misstatements? The splendid record of educational progress in Mexico which began as early as thirty-three years after the Conquest has already been rehearsed in the pages of AMERICA (Vol. V, pp. 486 sq., 559 sq. and Vol. VI, p. 33 sq.). The January (1913) *Bulletin of the Pan-American Union*, published in Washington and edited by John Barrett, Director of the Union, an American held in high esteem by the diplomatic body in the Capital City, tells us that the University of Mexico, founded in 1553, and therefore one of the oldest institutions of learning on the Western Continent, "had a continuous and honorable history during the entire colonial period." The eulogistic story of its influence in every department of literary, professional and scientific training is sketched in the AMERICA articles just referred to. During the lifetime of the first generation succeeding the Conquest in the sixteenth century Mexico, largely through the persevering efforts of Franciscan missionary friars, had well-disciplined colleges, asylums where both the children of the *mestizos* and the Indians were cared for, and a number of Spanish gentlemen who attended to the education of the *criollos*. Some of these schools were so large that they accommodated 800 to 1,000 pupils, and in them the older and more advanced pupils taught the laborers, who came in large numbers in their free hours to be instructed. Contemporary writers bear witness to the rapid progress of the Indians in writing, music, and even in Latin.

Towards the end of the sixteenth century the Jesuits had established colleges in the principal cities of New Spain. And the tale of the excellent work wrought by them and by those who succeeded them runs on through all the years of Mexico's history until the Constitution of 1857 and the so-called reform laws which followed brought about the abolition of religious orders and the confiscation of their property and of the extensive educational establishments which they had guided with admirable efficiency. The new Republic, however, took up in its fashion the work of education, and since that date education has been compulsory under the direction of the State.

What, then, does our Presbyterian missionary mean by his outrageous statement—"for three centuries the Mexicans have been without education?" Is he minded to sweep out of history the record of a national culture and of an efficient educational system that fairly surpasses our own in the early colonial days and in the days of later progress as well, simply because it is not the education he would wish to have flourish in that unhappy land?

That there are illiterates in Mexico we will not deny.

But is it well to cast stones living as we do in glass houses, and recalling, as we may, the startling story of the illiteracy prevalent in the mountains of Tennessee and Virginia, as well as in other sections of the land we call blessed? That there are in Mexico "9,000,000 who cannot read or write" is of course an exaggeration begotten of misguided Presbyterian enthusiasm. The entire population of Mexico is estimated to be about 15,000,000 and of these 7,000,000 are Indians, ordinarily a simple, pious folk, not yet, however, inducted into the full light of twentieth century civilization. Should we of the United States bear with equanimity an imputation of national illiteracy largely based on the unfortunate condition of the nomad semi-savages of our Western reservations and of the millions of untaught negroes and rude mountaineers within our boundaries not yet affected by the saving grace of Presbyterian "uplift"?

"Protestants," we are assured, "prosper in great part because of this fostering of education by them." Alack and alas! why is not our missionary honest? Protestantism has few adherents in Mexico and these are largely among the foreign colony. Mexicans who give up their Catholic faith become indifferent or infidel; very few turn Protestants. The proportion of non-Catholics in the country is not more than 5 or 6 per cent. of the whole estimated population. The lack of progress so glibly spoken of by our missionary is not due to neglect of education in this Catholic land, but it is due to the fact that in Mexico we have the sad spectacle of a profoundly Catholic people made the slaves of tyrannical laws dictated by an audacious horde of Freethinkers.

Our attention has been called to some exaggerations concerning the number of Catholics in Canada, for which the English "Catholic Directory" seems to be responsible. It has been stated that between 1901 and 1911 the Catholics of Saskatchewan increased by 401,000, that the total increase of Catholics of British origin was 830,400, and of French origin, 406,150. As the population of Saskatchewan, according to the census, increased during the period in question by only 401,153, and of all Canada by only 1,833,523, it seems that a Catholic increase, in the first case of 401,000, and in the second, of 1,236,550 is hardly possible. Exaggeration in this matter may flatter vanity, but it may lead to unpleasant consequences.

CORRESPONDENCE

Campaign Against Free Education in France

PARIS, Feb. 22, 1913.

For many years past French Catholics have bravely struggled to maintain their free schools against the tyranny of the atheistical Government that controls the

destiny of their country, and, in spite of overwhelming odds, their action has been powerful enough to alarm their adversaries. Where free schools do not exist, the French priests and laymen have endeavored to counteract the influence of the Government teachers, and although the action of the latter is in many cases deplorable, there is no doubt that the energetic attitude of the Catholics has impressed the men whose object it is to de-Christianize France.

They talk and write much of the crisis that, according to them, is taking place in the Government schools, a crisis that is real, though its causes are not what the official papers would like us to believe. If these schools, upon which huge sums of money are expended, are not as flourishing as they might be, it is not so much because of clerical opposition as because they are hotbeds of anarchy. The Congress of the Government teachers at Chambéry, only a few months ago, disclosed the rebellious spirit that reigns among men and women, who can only achieve success in their career if they are openly anticlerical. These startling revelations were enough to enlighten all fair-minded Frenchmen as to the mental attitude of the teachers to whom they are required to trust their children's training. The Government is well aware of the dangerous spirit that is abroad and of the discredit that it must bring upon its schools, but its policy is to ignore the real cause of the evil and to attribute the ill success of the official schools to clerical influence.

An obscure Radical deputy, M. Brard, has been selected to lead the attack that is to be directed against the free schools in France in the first days of March. The principal articles of the motion that he has undertaken to bring forward are absolutely tyrannical, and, if carried into practice, would establish a hateful system of persecution and suspicion. The articles are so cleverly worded that, if carried out to the letter, any person disapproving the Government schools might possibly, if he expressed his disapproval, be fined or even imprisoned. The object of these propositions is evidently to check and frighten the priests and the Catholic laymen who use their personal influence against the anti-Christian schools.

Even *le Temps*, a Protestant organ and one that generally supports the Government in most cases, writes with disapproval of this narrow, sectarian policy. It remarks, somewhat sarcastically, that the anticlerical alarm bell is the one that is most promptly responded to, as it appeals to the lowest passions. Instead of defending its schools by waging war against the clericals, the Government would do well to reform its educational system.

Only a few days ago the parents of the pupils of the *lycée* of Lille addressed a remarkable letter to the Minister of Public Instruction, M. Steeg. The writers are by no means adversaries of the Government, their sons are educated at a *lycée*, or official college, and the whole tone of their letter proves that they are well disposed towards the system of education in general, although on minor points they may blame its methods; in fact, they are neither clerical nor old-fashioned in their mental attitude towards the educational system that is in force in official circles.

Yet even these parents are loud in their complaints of the new programs that almost suppress the study of the classics and specialize the intelligence of the French youths at an age when general culture is important. On these and other technical points they state their grievances forcibly but with a moderation that adds to the force of their letter. It would carry us too far to go into these complaints one by one, but we cannot refrain from quot-

ing the closing passage of this important document, where the undersigned parents deplore the spirit of indiscipline and rebellion that exists in the Government colleges. "The pupils," they say, "have lost all deference for their professors," and the spirit of irreverence that is fostered at the *lycée* breaks out more dangerously still when they enter the Government universities. The letter ends thus: "The reforms that have been made in the programs are most unfortunate, discipline has become null, pupils are no longer trained to study."

The parents who sign this letter add that they are expressing the views of the citizens of their city of Lille, one of the most important in France. Their disregard of discipline and their readiness to revolt, so earnestly denounced by the parents of Lille, has within the last few days found expression at the Government college of Nantes, where a certain number of pupils drew up and printed an anti-patriotic and Socialistic circular, in which moral, religious and patriotic convictions were scoffed at. The success which the paper had with the pupils was such that the first copies were promptly exhausted; only a handful of boys protested against its tendencies. This led to a conflict which the college authorities endeavored to conceal, but a local paper, the *Express de l'Ouest*, was informed of the incident and now desires, and demands, that the matter should be fully investigated.

The non-success of the elementary school inmates is as evident as the evil spirit that anticlerical professors have spread in the Government colleges and universities; the negligence of the village schoolmasters, many of whom are, above all things, political agents in the service of the Government candidates, is notorious. Only a few months ago, in Morbihan, an anticlerical "Conseiller Général" paid an unwilling homage to the Catholic or free schools. He had occasion to assemble the radical *Maires* of the country and also the schoolmasters; addressing the latter, he spoke to them in these terms: "You no longer teach your pupils, you devote all your attention to politics, and your schools, compared to the free schools, are shamefully behindhand. . . . The yearly examinations prove that with us the standard of instruction is becoming lower every year, whereas our adversaries are evidently gaining ground. This year, in particular, the pupils of the free schools are the only ones that are distinguished, both by the number and the superiority of their candidates at the examinations."

But the present Government will never attempt to improve its schools and colleges in the only effectual manner. To restore respect for authority among the young means to give God His rightful place in education, and this the men in power will never do. They complain of the failure of their system, they regretfully own to its abuses, but they will continue to wage war against their Catholic adversaries and they will attempt to crush the very schools to whose efficiency they pay an unwilling tribute of praise.

The Catholic paper *La Croix*, always well to the front when the rights of the Church are at stake, exhorts Catholic parents to assert the right that they undoubtedly possess to educate their children according to their convictions and to resist the tyrannical measures suggested by M. Brard, measures that will be discussed in the French Chambers next month. In prevision of the battle that is about to be fought, Cardinal Andrieu, Archbishop of Bordeaux, also addresses an earnest appeal to the Catholic parents of France. He reminds them of the rights that they possess to control their children's education, and in clear and forcible language he informs them of their duty at the present crisis.

C. DE C.

The Spanish Politician

MADRID, Feb. 20, 1913.

The Christian manner in which the ex-Premier, Don Sigismundo Moret, died has been made public by the press. He was a man of singular intelligence and culture, a distinguished orator, a parliamentarian and political leader of eminent prestige in the Liberal party. He was remarkable for his anticlerical tendencies, and, in point of fact, Spain owes him more injuries than benefits. His character, environment, and education led him into extreme and dangerous theories and policies, and into the futile and contradictory endeavor to harmonize with Catholic principles all the radical and secularizing aspirations of the time. Without consulting the genius of his own country, he was fascinated by what he conceived was done elsewhere, and so aimed at introducing into Spain the laws, customs, and so-called reforms existing abroad. In matters of religion his obsession was to imitate the state of things in the United States.

When, three or four years ago, he initiated and headed the movement of secularization, preaching in Saragossa and Valladolid the formation of the *bloc* of the Left—a political and parliamentary union of extremists—against what he called reactionary ideas, he based his discourse on detached texts of Archbishop Ireland, Cardinal Gibbons, and even Pope Leo XIII, sustaining the theory that all modern arrangements called “liberties” are perfectly compatible with the teaching of the Church. I repeat, however, that Moret was not a sectarian or advocate of impiety of the type of Combes or Clemenceau. He was an ill-balanced visionary like his fellow-townsmen Castelar: both were born in Cadiz. That he was a man of Catholic faith is shown in his death. Aware that death was near, he confessed with great signs of sincerity and repentance, received Holy Communion and the other spiritual subsidies of the dying, and repeating the words of the psalm, “My heart is ready, O Lord,” he yielded up his soul to his Creator.

Amongst us here in Spain this is usually the end of the anticlericals, and even of the Jacobins. We may say of Spanish anticlericalism, as of Spanish Protestantism, that it is a handy thing to live in, but bad for death. You will scarcely believe that the late Señor Canalejas was, in private life, not only a Catholic to all appearances, but almost devout. Countless similar examples could be cited, not exclusive of Spanish Freemasons.

Anticlericalism in our country is just a mask, or a political platform, a means of advertising, a policy to acquire or retain political power. The majority of our politicians who advocate the *laicisation*, or entire secularization, of the schools, have their children in schools taught by Religious. And those who declaim most loudly against monks and nuns, have valued friends and even spiritual directors amongst them. Those who break off official relations with the Vatican, and treat the Holy See with scant respect, often belong to pious associations, and even communicate frequently. The evil is that the unthinking masses take the mask for reality, and are driven to such deeds as were witnessed in Barcelona in July, 1909.

NORBERTO TORCAL.

IN MISSION FIELDS

The Faith in the Hebrides

Father McClymont writes on January 31 as follows to the London *Universe* from the Island of Eigg, Oban, N. B.:

“It has occurred to me that it would be of further interest to your readers to know a little more about these ‘Small Isles,’ as the group is called. The islands of Eigg and Canna have this peculiar interest: on them, alone of all the Inner Hebrides, from Skye to Islay, has the Faith been preserved from pre-Reformation times, and so they have a long and chequered Catholic history, dating from the time when the Irish monk, St. Donnan, with his fifty-two companions, landed on Eigg towards the end of the sixth century. In Canna one can still see the remains of the beehive cells and wall or cashel around, with larger buildings in the centre, and a small erection of about two or three feet high and as many broad, which tradition claims to be the ancient Celtic altar. These venerable remains are in a very inaccessible place, known as the *Scaur na ban naomh* (the Cliff of the Holy Women). Why of the ‘Holy Women’ none knows. This interesting place seems to be unknown to archaeologists; at least, I have seen no mention of it among records of Celtic remains, yet from a consideration of the evidence, I believe that Canna is the identical holy island of Himba mentioned in St. Adamnan’s life of St. Columba.

“There is an air of poetic holiness in connection with these lonely islands beloved of Columba and his monastic brethren, which still lingers around them, beautiful and almost as isolated as ever. Yet even of greater interest to the Catholic heart is the fact of the preservation of the Faith in these two small islands from those remote times, of the valiant Columba of Iona and that noble band of apostolic men, ‘the sound of whom has gone over the whole world.’

“Nevertheless we cannot live on our glorious traditions. The Faith has been preserved in Eigg and Canna only by strenuous effort, and it is only by effort that it can be kept in vigor now. Canna is worse off than Eigg. Priest and doctor live in the latter. It would take too long to tell of the difficulties in getting to Canna. Speaking for myself, the easiest way for me is to take steamer to Oban, and thence to Canna, which from Eigg to Canna and back involves a voyage of at least 250 miles, with various changes of steamers, a matter of days, and always the chance of not being landed in Eigg on return. Should the weather happen to be too bad for the small boat to meet the steamer (and Canna is only twenty miles off) you can imagine what might happen with regard to a sick call if the telegraph were removed from these islands. What with a letter reaching me from Canna—that would be via Oban too—and supposing the sea to be too rough for the wee boats we have here, it might be weeks before I could get to a sick person.

“In your ‘Notes’ you mention that the priest goes about once a month to Canna; to be more precise, I can only manage about once every six weeks outside of the summer season.

“The poor Catholics of Canna are, therefore, through no fault of anybody, in much spiritual destitution. There is only one remedy, and I appeal to your readers to help me to get that remedy. It is to have a good motor boat. This would enable me to visit the flock in Canna oftener, and thus for them to have holy Mass and the consolations of religion oftener. It would also enable me to visit other islands where there are Catholics entirely cut off from these spiritual helps. This is a dream of mine. If it came true would it not be reviving the work and life of Columcille and Donnan? They went about spreading the faith among these islands by means of their skin-covered boats. Certainly my contemplated boat would be safer and speedier!”

A M E R I C A

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SATURDAY, MARCH 8, 1913.

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Salve Atque Vale

Woodrow Wilson entered upon the duties of his high office as President of the United States on March 4. Simultaneously the outgoing President, William H. Taft, retired to the comparative obscurity of a private citizen. The American people, irrespective of party, forgetting for the moment their alliance to political creed and mindful only of their allegiance to their country, have joined in a mighty *Salve* to the one and a regretful *Vale* to the other. Catholics who, fortunately for themselves, are politically affiliated to whatever administration they believe will work for the best interests of their country, will view with feelings akin to sorrow the retirement of one who on the whole treated all citizens of the Republic alike and was fearless in the execution of what his judgment and his conscience showed him to be right. Our new President's accession to his exalted position is accompanied with no misgivings on the part of Catholic citizens as to his lofty aim and high purpose. His record in the past gives good reason for believing that in the discharge of duty he will be governed by what is honorable and just. Catholics have never asked for more; they could not expect less. AMERICA wishes him a hearty God-speed on the pathway he has entered. The prayers and good wishes of all Catholics will accompany him that his rule may be cherished as worthy of glorious predecessors.

We are optimistic enough to believe that the great country over whose destinies under a benign Providence Woodrow Wilson will preside will abate nothing in her onward march of progress, and while preserving the rights and liberties of all who claim and seek her protection, will continue to be in this respect, as she has been in the past, a bright example to all the other nations of the earth.

Divorce and "Superstition"

Commenting recently upon the report that 56,000 divorces were granted in this country during the year 1900, while less than 27,000 were allowed during the same period in all Europe, Canada and Australia combined, the New York *Evening World* observed that on the whole "the showing is to our credit."

"The very fact that divorces are most frequent among the most progressive, enlightened and moral people of the world," concludes this amazing editorial, "is fairly good evidence that they do not tend to ruin. Taken as a whole, the American home is safer and the American family happier than the European family; and one of the reasons for these superiorities is that few homes with us are virtual prisons held together by force of legalism or superstition."

It would certainly be difficult to crowd into another paragraph as short as the foregoing more gratuitous, question-begging, and unsupported assertions. In what, for instance, does being "progressive, enlightened and moral" consist? And who are these people that thrive so wonderfully in spite of, or because of, the ease with which divorces can be obtained? Wherein are American homes safer and American families happier than those in Europe? Suppose they are, is the explanation of the fact to be found in those 56,000 divorces? The *World's* editorial indeed is a good example of what passes with the reading public nowadays for reasoning.

It is the last word of the passage quoted, however, that is most objectionable, for by "superstition" the writer of course means the sanction of permanency which God has placed, according to the Church's teaching, on the marriage bond. Yet men of reputed wisdom actually believe that it is only by making more American homes "prisons" of the character the *World* writer has in mind that our country can be saved from going the way of pagan Rome. Cardinal Gibbons, for example, recently expressed the opinion that the present wholesale granting of divorces, if not speedily checked, will "prove more disastrous to our national life than any or all of the other evils so frequently forced on our attention."

For "the family," His Eminence goes on to explain, "is the social unit—the source of society. Social life is but the reflex of family life. Whatever tends to strengthen the ties of family, and to increase the sacredness of the family relations, tends in the same measure to the welfare of society at large. And, vice versa, whatever tends to disrupt the family works to the serious detriment of the body social. And no sane man or woman can deny that divorce is an agency of the latter kind—a force that makes for looseness, discord and disunion in the sacred family circle. It is not a mere theory that needs to be bolstered up by proofs, but a plain, historical fact that the nations of the world have ever been at their best when their family life was most sacred; and that they declined markedly and speedily as soon as the sanctity of the family was clouded by a wholesale

system of divorce. Rome, in the days of her decline and fall, is a well-known instance; but it is not the only one. It is but one of many. And it is no slander, but the naked, unvarnished truth, to say that the nation which to-day most closely resembles decadent Rome in the matter of divorce is, unhappily, our own. No further comment is needed. The inference is obvious."

But, unhappily, few of those who read the *World's* foolish and misleading editorial will see, or care to see, the Cardinal's able paper on the divorce evil. Thus is public opinion corrupted.

Exit the Good Woman

There are grave reasons for fearing that the good woman, as the central figure of a drama, is going out of fashion. Our playwrights and managers seem to find her no longer attractive. By merely glancing through the plots of the productions that have been holding the stage of late, the reader will observe that the leading part in a large number of these plays calls for the portrayal of a woman whose principles are bad, or whose virtue has been lost. Marked as this tendency has been for some years past, it is now more pronounced than ever, for the public is suffering from a foul deluge of plays of the "Hindle Wakes" and "Easiest Way" type, in which the chief character is a fallen woman.

High-salaried press agents and shallow dramatic critics publish, to be sure, a quantity of "bromidic" nonsense about the "exceptional ethical value" and the "profound moral lessons" in such plays, but everybody is perfectly aware that these dramas are written, produced and exploited simply to attract the prurient and minister to base appetites. Indeed no one knows this better, we suspect, than the silly young women who flock to the theatre to learn from plays of the kind mentioned how purity, forsooth, is to be preserved and innocence safeguarded.

For the modern play, like the modern novel, is too frequently a mere study either of disguised or of gross eroticism. If the playwright is skilled in his profession he will give probability to the action of the drama by making "the heroine a person of undeveloped character and crude emotions, often of narrow intelligence and inferior social position; a woman quite without moral or spiritual attractiveness." But if the author is not an adept in stagecraft—as is commonly the case these days when every scribbler's ambition is to write a play—he centres the interest of the theatre-going public on the "realistic" liaisons of some shameless courtesan or adulteress.

These types of "heroine" are not the lineal descendants certainly of the noble women with whom Shakespeare enriched our stage. He wrote "hardly a play," as Ruskin observes, "that has not a perfect woman in it, steadfast in grave hope and errorless purpose." "He represents them as infallibly faithful and wise counselors—incorruptibly just and pure examples—strong

always to sanctify even when they cannot save." Cordelia, Portia, Rosalind and Queen Catherine are such women. It is only by their wisdom and virtue that the "hero's" sin, misfortune or folly is prevented, if prevented it can be, from bringing him to ruin. Shakespeare's heroines make "brutes men, and men divine."

It is not characters of this kind, however, that figure most prominently in a "Broadway success" of to-day. Rather, the women there portrayed are, at their best, a trifling, selfish, vulgar set, who cannot even save themselves, let alone others, from the consequences of folly and sin, and at their worst represent the cruel syren who lures men to destruction, or the poor outcast whom a depraved man has bound to himself body and soul. Such plays can of course do nothing but harm to those who see them. The means, however, of shunning the moral dangers of these dramas are as simple as they are effective: just keep away.

Priests and Mexican Revolutions

A certain American "missionary" or visionary from Mexico, besides ventilating his views about education, of which he knows nothing, there or elsewhere, rashly informs the public that the horrible conditions now prevailing in Mexico must be laid at the door or on the shoulders of the priests of that unhappy country. It is like blaming a lamb which the butchers have slaughtered and hung up in the shambles. In this case the parson's pronouncement is based on a delusion about the marvellous influence of priests on the peons and common people of Mexico. But Huerta is not one of either class, nor Diaz, nor Madero, nor Orozco, nor Zapata, nor any of that horde of blood-thirsty bandit-legislators whose number seems to know no end. Far from exercising any power over those ruthless destroyers not only of human life but of the most elementary decencies of civilization, the Mexican priest has no power over any one, not even over himself, and it is sufficient to glance at the legislation that has been in force in Mexico ever since it achieved what it fatuously called its "Independence," to see that the clergy, secular as well as regular, are shorn of the commonest civic, social and natural rights granted to the meanest dweller in the land. Shutting our eyes to the multitude of vexatious measures, all malignantly calculated to discredit, dishonor and enslave the priesthood, we need only note that according to the law of 1860 no public official is allowed to be present at any ceremony or festivity in honor of a clergyman, no matter how exalted. The law of 1874 forbids all religious ceremonies outside the church and prohibits the wearing of the religious garb in public; monastic orders are not recognized nor religious vows countenanced; nor are religious communities allowed to acquire title to, or even to administer any property whatever except the buildings which are for their direct use. In 1858 all religious communities were suppressed and their property seized; even their books, printed or manu-

script, paintings, relics, antiques, etc., were ordered to be sent to the public libraries and museums. All ecclesiastical property of any kind, not only churches, but even shares and stocks, were sequestered, while by a singular irony the priests were burdened with the preservation of the churches of which they had been despoiled. Legacies to spiritual directors were declared null and void; divorce was allowed, and only civil marriage was recognized as valid. Priests were excluded from control even of Catholic cemeteries; all hospitals and charitable institutions were secularized and no clergyman could be a director of even a private charity. Religious instruction is to-day forbidden in all federal, State and municipal schools; and any violation of that law is to be punished by a fine of from 20 to 250 pesos. Ecclesiastics are exempt from military service, but must pay for the exemption, and so on through the whole miserable series of national laws and regulations.

It would be interesting to know how a Church that is thus shackled, gagged and maimed can organize revolutions, and especially how it can exert any influence on the leaders of those upheavals who, if they are notorious for anything, are especially conspicuous for their insensate and insatiable hatred of everything connected with the Church of Christ.

The only explanation permissible, and there is no mystery about it all, is that the Republic of Mexico is actuated, influenced and controlled by the principles of the French Revolution of 1789, which was, from its inception and before, an open, avowed and bitter enemy of morality, Christianity, and Catholicity. Most of the men who are responsible for the tragedies in Mexico, like their compeers in France, Italy, Portugal and Spain, have been brought up without morality, without religion, and even without patriotism, and will violate every moral law, trample on every vestige of religion, and ruin the nation itself to gratify their boundless and reckless ambition. With them it is rule or ruin. If the parsons who are prowling through Mexico fancy they are going to make converts of these men, their intelligence is still very young. If they had anything to teach about Christ they, too, would be gagged.

White Slave Decision

Several cases involving the constitutionality of the White Slave traffic act passed by Congress on July 25, 1910, were set for hearing before the Supreme Court of the United States on January 6, 1913. In an opinion by Associate Justice McKenna, given a few days ago, the act was held to be constitutional and in the opinion all the other members of the Court concurred. The decision declares it is a valid exercise of the power given Congress under the commerce clause of the Constitution. It is said to mark the most advanced step yet taken by the Supreme Court in construing the powers of the Federal Government over interstate commerce.

Students of ethics will be interested in the reasoning of the Court as regards the application of a well-defined principle of morality that a right may not be founded in what is wrong or what is immoral. The main contention of the plaintiffs in regard to the White Slave law was that the law usurped the police powers of the State. The claim was made that "it is the right and privilege of a person to move between the States, and that such being the right another cannot be made guilty of the crime of inducing or assisting or aiding in the exercise of it." How does the Court meet this argument? By the simple application of a sound principle of ethics.

"The contention," the Court declared, "confounds things important to be distinguished. It urges a right exercise in morality to sustain a right to be exercised in immorality. . . . It is the right given for beneficial exercise which is attempted to be perverted to justify baneful exercise. This constitutes the supreme fallacy of the plaintiffs' error. It pervades and vitiates their contention." Concluding, Justice McKenna said: "The principle established by the cases is a simple one when rid of all confusing and disturbing considerations, that Congress has power over transportation among the several States, that the power is complete in itself and that Congress as an incident to it may adopt not only means necessary but convenient to its exercise and the means may have the quality of police regulation."

This decision of the Supreme Court, apart from the striking example it affords of the application of a principle well known to the student of ethics, may also be taken as an illustration of the value of the study of ethics for the young man who is preparing for the bar. All our Catholic colleges provide a thorough course in this study, and law schools attached to Catholic universities supplement the lectures in the various branches of law study by a course on ethics the principles of which will direct not only legislators in framing the laws but judges and lawyers in interpreting and applying them.

Lawyers see in the present decision conclusive evidence that the Supreme Court will uphold the constitutionality of other important legislation that has been passed or is now pending in Congress.

Return of the Crescent to Spain

On the 12th of February it was decided, in a council of the Ministers of the Spanish Government, to deprive of the right of exemption from military service five Congregations of Religious hitherto recognized as legally exempt. These are exclusively teaching Orders, and also missionary, that is, with schools and colleges in foreign missions. The five are the Religious of the Pious Schools, the Christian Brothers, the Marist and Marianist Brothers, and the Salesians. With the excellent work of all of these we are familiar in the United States. One of the best known, perhaps, of the five is the Congregation of Marianist Brothers, or Brothers of Mary.

Their Central house is in Dayton, Ohio; and amongst other mission institutes are their much-admired colleges in Honolulu and Japan. In the latter country they have five or six colleges, some of the teachers being employed in the highest Government schools. The Congregation of Pious Schools, which had been spared even by the Spanish revolutions, have thirteen colleges, in Cuba, Salvador, Argentina, and Chile, with 10,000 students. The Spanish Christian Brothers have 25,000 students in 94 establishments in America and Morocco. The Marists have a still larger number in Cuba, Mexico and South America, in 109 schools or colleges. The Salesians, who have extended their work into Patagonia, and who are most remarkable in Brazil, have in Spanish-speaking lands more than one hundred establishments of education. There is no country in Europe, and indeed scarcely one outside of it, that does not welcome the labors of these educational and missionary organizations. Even the anticlerical Government of France has lately subsidised the Jesuit university at Beyrout. The Spanish Council of State, impressed by the enterprises of the above-mentioned Congregations had up to this specially exempted them from military service. Now, if the present Ministry be able to effect its purpose, the novitiates and schools of these Congregations will be upset. There is, perhaps, some hope of defence in the Cortes. But Spain, which recently celebrated officially the centenary of constitutional government, scarcely sees a day pass without a royal decree, which arbitrarily, and without discussion, takes the place of law, with immediate and frequently radical effect. The term royal decree is, of course, a misnomer. It is really a decree of some member of the Ministry, the constitutional king never dreaming of refusing his signature to it. In brief the Mohammedans have returned to Spain. Its people are Catholic, but the Janissaries have seized the Government and are bent on exterminating Christianity on the Peninsula. The nation that defied the Moors for six centuries is now under the heel of the unbelievers. It is time to gather up the ashes of the Cid from the monastery of Burgos and scatter them to the wind. Spain has lost her heroic traditions. Will she lose the title of Catholic which Ferdinand and Isabella won when they banished the Moors?

Two Standards

Some time ago an article in AMERICA called attention to a tendency among Catholic essayists to praise authors whom Catholics in general should not read, and, instead of giving a sufficient hint on the subject, to speak of them so familiarly that the inexperienced might imagine that every well informed person should be acquainted with them. Not seldom such persons discuss the most spiritual writers, finding analogies for them among the most profane. The article pointed out that all this seemed to indicate that such Catholics must have a double standard

of morality, one for their Christian conduct, the other for their literary activity.

The article caused some ill feeling. One of the offended said that had its author been literary he could not have written it. To be literary meant, according to the offended one, to belong to the class criticised; consequently the complaint seemed to be a confession of the alleged double standard. We find in the January *Dublin Review* more evidence of it. An article on the Irish National Theatre disapproves of many of its plays. Yet it acknowledges that they have been accepted by the literary world, and tells in a contemptuous vein how the Dublin Press wavers between eulogy and condemnation, "according as its literary or its patriotic instincts happen to be uppermost." Hence the author says implicitly that the literary have their own independent standard of morality.

But they are not the only ones. Sometimes when the Holy See condemns the sayings or doings of a person there is great commotion. The person's friends constitute themselves a court of appeal to which the public is invited to have recourse. The court is distressed, and out of its intimate knowledge of his beautiful soul provides an excuse for him. Here the double standard is a grievous insult to the Holy See. If the sentence of the Church affects the person's works only, that of the tribunal of friends is misleading. The condemnation says only that he has made mistakes and abstracts altogether from his intentions. The "beautiful soul" judgment proclaims the purity of his intentions in such a way as to suggest that from one so upright nothing worthy of condemnation could emanate. If the Holy See be obliged to punish the person, the "beautiful soul" judgment savors of rebellion.

LITERATURE

Gen. John Sullivan

A poem entitled "Sullivan, 1779," by Joseph I. C. Clarke, was read Aug. 29, 1912, at the dedication of the Newton Battlefield Monument, Elmira, New York.

"Elmira rising there below
Where Sullivan drove out the foe."

It is now being distributed in pamphlet form for the edification of American citizens. It deals with the brilliant career of Gen. John Sullivan; "the man who, in all the American provinces, was the first to take up arms against the King, at Fort William and Mary, in New Castle, N. H., Dec. 14, 1774"; in brief, one of the "Fighting Race" who distinguished himself for heroism and generalship during the War of Independence.

While fair minded Americans would not minimize in the least the glory of General Sullivan, they should not forget that gallant soldier though he was, his rancorous hatred of the religion which was identified with the race from which he sprung, and for which his ancestors fought and died, detracts from his greatness as a man. He did not "remember Limerick," where among other heroes his grandfather fought for his country and his Faith.

The General's father was Owen O'Sullivan who came to York,

Maine, in 1723 and though born and educated as a Catholic yielded to the influence of his non-Catholic surroundings, gave up his religion and bequeathed to his son, willingly or not, an intense hatred of it. The evidence of this hostility appears in a letter to Captain John Langdon. It was written in Philadelphia, where Sullivan was representing his province at the First Continental Congress, and is dated Sept. 5, 1774. In it Sullivan attacked the Quebec Act of 1774 on the ground that it was intended to establish and protect in the province of Quebec those who "were determined to extirpate the race of Protestants from America to make way for their own *cursed* religion, so dangerous to the State and favorable to despotism." He further says: "I am certain that no God may as well exist in the universe as those two Religions where the Papists have the power to extirpate the profession of the other."

It may be objected that this anti-Catholic spirit was common to the majority of patriots during this crucial period. Such was unfortunately the case; and it was to counteract it that Washington wrote, on Sept. 14, 1775, from the headquarters at Cambridge, such careful instructions to Benedict Arnold who was in command of the expedition to Quebec. He warns him that "as the contempt of the religion of a country by ridiculing any of its ceremonies, or affronting its ministers or votaries, has ever been deeply resented, you are to be particularly careful to restrain every officer and soldier from such imprudence and folly, and punish every instance of it. On the other hand, as far as lies in your power, you are to protect and support the free exercises of the religion of the country, and the undisturbed enjoyment of the rights of conscience in religious matters, with your utmost influences and authority."

No doubt Arnold obeyed the orders of his superior officer then, but every one knows what his sentiments were when he became a traitor to his country and tried to debauch the loyalty of the army. "Do you know," he wrote, "that the eye which guides this pen lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in Purgatory and participating in the rites of a Church against whose anti-Christian corruption your pious ancestors would bear witness with their blood." It is not unlike Sullivan's letter in tone, though Sullivan was no traitor.

Evidently, the great soldier modified his views later on, for we find that when after the war he was in financial distress the only one who seemed to be willing to lend him any money was one of the "*cursed*" religion. Indeed in Vol. X, p. 452, of his "History of the United States" Bancroft says that he was "in the pay of France" and later on calls him "a pensioner of Luzerne" the French Ambassador. In 1780 when Sullivan was a member of Congress he had asked Luzerne for a loan of 68 guineas. The loan was never paid and had to be entered in Luzerne's account by permission of the French Government under "general expenses."

Of course all this knowledge is common property, but there may be some few Catholics who because of his name may unwisely claim him as their own.

G. J. McD.

Commentarius in S. Pauli Apostoli Epistolas, IV. Epistolæ ad Ephesios, ad Philippenses et ad Colossenses. By JOSEPH KNABENBAUER, S.J. Paris: Lethielleux.

The literary executors of Father Knabenbauer are Father Martin Hagen, S.J., for the Old Testament, and Father Francis Zorell, S.J., for the New. The former has recently added to the "*Cursus Scripturæ Sacræ*" the commentary on Psalms; and almost simultaneously has appeared the latter's first consignment of Father Knabenbauer's posthumous works—the commentary on Ephesians, Philippians and Colossians. Both works received the imprimatur before their author's death. Father Zorell prefaces the former treatise with a sketch of Father Knabenbauer's life.

Thirty-two pages are devoted to Prolegomena—questions of special introduction to Ephesians (1-19), Philippians (20-27) and Colossians (28-32). The rest of the book is the interpretation of Ephesians (33-174), Philippians (175-278) and Colossians (279-365). The Pauline authorship of Ephesians is ably and succinctly set forth against Holzman and many later Protestant critics. In interpretation, the same solidity and security are found as in the other commentaries of Father Knabenbauer. He is ever intent upon finding the traditional meanings by collating texts of the Fathers; and stands firm by the authority of these depositaries of tradition. However, textual criticism is not at all neglected; and the use of the original text often yields more accurate interpretation than the Vulgate makes possible. After the textual interpretation of Eph. iv. 24, "Put ye on the new man," an excellent excursus is made to find the authentic meaning of the phrase as the Fathers use it. St. Jerome for instance, thinks Christ is the new man put on in justification; other Fathers would have it that Adam is meant. Father Knabenbauer prefers the more modern view of Estius that the new man is each and every just man made new by the "new creature," which is sanctifying grace. These digressions are not too long for the busy priest, nor overburdened with either patristic or linguistic lore.

WALTER DRUM, S.J.

The Stock Exchange from Within. By W. C. VAN ANTWERP. New York: Doubleday, Page & Company.

This is an extremely interesting account of the New York Stock Exchange and its operations. It is remarkably well written, clear in its explanations, and thoroughly suited to the popular capacity. But it is also an apology. It defends the Exchange against the charge of being a huge gambling house. As the charge is an exaggeration, the defence is sufficient. Against the more moderate one that the Exchange is an occasion of gambling, and that all the precautions taken do not prevent this, it is not so efficacious.

A stock exchange is necessary in present conditions. Great enterprises are undertaken by corporations. They must be able to sell their stocks and bonds and buyers must have a ready means of disposing of them again. Stocks and bonds are usually put on the market by means of subscriptions through some financial house, but the selling of them by the subscribers requires that these be brought into communication with those that wish to buy. From this the exchange would spring spontaneously; and if its operation were confined to such trading no one would have any fault to find with it, and the position of this book that in all stock operations real value passes would be verified.

But when there is question of speculation, the case is somewhat changed. To buy a stock out and out because one expects it to rise, or to sell it because one looks for a fall and hopes to buy in again at a low price, may be imprudent, but can hardly be called gambling provided the rise or fall is to come from legitimate intrinsic reasons and not from external manipulation. If one buys railway shares because he thinks there is reason to look for an increase of business in the line that will make its stock more valuable, he does not gamble. If he does so because he hears that a pool is forming to push up the stock, he does. In the first case his judgment rests on real material facts that will produce their effects: in the second, on the free will of man, which may change in a moment without any reason that one can foresee. Moreover, in the second case, the stock is given a fictitious value, often to deceive those to whom it is to be sold; and thus the operation is immoral akin to manipulating a horse on the turf. That the stock exchange has rules to prevent small dealers from speculating in such futures, and that the banks have rules to restrain the speculation within limits safe so far as Wall Street in general is concerned, does not change the fundamental facts; and we

fear that most of the speculation in the Stock Exchange is of this second class.

There is another rise and fall in stocks which we should be glad to see explained by a competent person. We call competent, not a professor of political economy, who is content to take his doctrine from handbooks, but one who would examine the principles on which that doctrine rests. When war threatens, stocks fall; when the danger lessens, they rise; when war is declared there is a tumbling of stocks. What is the reason? One invests, for instance, in French Rentes. Their intrinsic value rests on this that they produce a certain income. Why should this diminish if France goes to war? The only intrinsic reason would be a probability that the French Government will come out of the war bankrupt. But is there ever such a probability? And if there is, can it be measured so nicely that it must produce a fall of just five points or six? The answer given is that if France goes to war, there is a contraction of credit in Paris. Money becomes dearer, and so stocks become cheaper. If Rentes are cheaper in Paris, they must be cheaper everywhere else. But are these statements true? Why should money be dearer? Is it on account of the larger use of it implied in war, or on account of the restriction of credit? Again why should Rentes fall in London and New York because they fall in Paris. They are a good investment. Real estate does not fall here because France is at war. Sometimes one suspects that the whole affair is a mere convention of the rules of the game; and the persuasion that so much stock speculation is gambling, adds to the suspicion. Again, we would like to see a book that would go to the bottom of the matter with answers to objections at the end of each chapter in the style of our text books of philosophy. Perhaps Mr. Van Antwerp would undertake it. But he must remember that the first principles of Political Economy are not self evident, neither are those of the stock market. He would have to demonstrate them and demonstrate too their application to particular cases. H. W.

Betrothment and Marriage. By CANON DE SMET, S.T.L. Vol. I. Translated from the French edition of 1912 by the Rev. W. DOBELL. St. Louis: B. Herder. \$2.25.

Thanks to the industry of the learned Canon of Bruges and of his competent translator, we at last possess in English a really thorough treatment of the subject of Christian Marriage. Catechisms, Encyclopedias, outlines of Theology, even the golden Encyclical of Leo XIII do not pretend to cover the ground of a work like this. In Sacramental Theology it is a pioneer in English and for erudition deserves a place beside the splendid volume of Dr. Gihl on the Holy Sacrifice of the Mass.

Commendable as is the editing of theological monographs in the vernacular, there is surely a special need for the fuller exposition of those topics in which theology touches at many points the boundary lines of other sciences. Marriage is of its nature such a subject. If our physicians and lawyers and, indeed, educated Catholic laymen in general have not clamored for a book of this description, it is because they either have not realized the problems that confront them or have despaired of finding so satisfactory a solution.

Still more directly will this work appeal to the clergy. They always welcome a medium in which the points of contact which Catholic doctrine and discipline have with secular sciences and institutions receive careful treatment. Those delicate relations are especially frequent and critical in regard to Matrimony. The running comparison of Canon Law with the enactments of Civil Codes, the promise of a special supplement on English and American Law in Vol. II, the attention given to recent ecclesiastical legislation, the discussion of such actual questions as vasectomy—all are noteworthy features of "Betrothment and Marriage."

Very probably the book is not utterly flawless. Some will

agree with the critic in the *Irish Theological Quarterly* that the author's strictures on a certain decision of Father Noldin are unwarranted; some may complain of ambiguity in the interpretation and illustration of a decree as given on page 119. Smaller defects of this kind are overshadowed by the great merit of this work. All critics will agree that Canon De Smet has woven a texture of Dogma, Moral, Canon Law and History in which admirable arrangement of material and lucid expression present a rare specimen of solid and entertaining lore. J. J. L.

Our Lady in the Church, and Other Essays. By M. NESBITT. New York: Longmans, Green & Co. \$1.50.

Most readers of the *Ave Maria* are doubtless acquainted with these brief historical sketches, which are now brought within the reach of a larger public. Their chief aim is to illustrate the devotional life of the Ages of Faith. As the title indicates, special prominence is given to devotion to our Blessed Lady,—though many another interesting topic is treated, such as devotion to the Blessed Sacrament, shrines and pilgrimages, and famous monasteries,—and all in a correct and flowing English style. Popular in treatment, "Our Lady in the Church" will supply for most Catholic readers the place of more severely learned works on the subject. To those who have never dipped into this kind of literature the book will have many pleasant surprises. The intensity and deep sincerity of Medieval devotion is, in a general way, known the world over, but to see in many of its details the touching expression it so often found in the daily life of the people is quite another thing. In the period traversed by the writer there was indeed a strange mingling of lights and shades, which was inevitable when faith was strong and temptation to lawlessness abounding; but the writer's aim, and a very legitimate one, is to present the more edifying side of Medieval life. And yet, if we would venture on a word of dispraise, we would say that perhaps in one or two instances a little more discrimination might have been shown in the choice of examples. We can hardly say that we are edified to learn that even so decent an outlaw as Robin Hood heard his three Masses daily before breaking his fast. Neither can we entirely sympathize with the writer's panegyric of Roger Bacon. But these are not fair samples of the contents of a work which will deservedly find a welcome in many a Catholic household.

M. P. H.

The Interior Life, Simplified and Reduced to its Fundamental Principle. Edited by the Very Rev. FATHER JOSEPH TISSOT, Superior General of the Missionaries of St. Francis of Sales. Translated by W. H. MITCHELL, M. A. New York: Benziger Bros.

This is a book of Ignatian asceticism by a nameless author who fills nearly four hundred pages with developments and applications of the principles of the spiritual life. The work is divided into a dozen sections, and the exposition is orderly and thorough. Those whom the size of the volume may frighten will find in the last thirty-five pages a compact summary of the entire work, but the book would be more attractive, had the author found a mean between the prolixity of the text, and the conciseness of the digest. "Dogmas make nations" is an aphorism he quotes in a good chapter on the need of a living faith. "And if they make nations, they also make men." For as de Maistre observes: "A man's worth depends upon his belief." "It is the weakening of truth that makes sanctity vanish from amongst mankind": *Defecit sanctus quoniam diminutae sunt veritates a filiis hominum*. The book is rich in apposite texts from Holy Scripture.

Friedrich Ritter v. Lama has adapted for German readers the late Rev. Charles J. Judge's biography of his brother, William

H. Judge, S.J., "An American Missionary," who became the apostle of the Klondike. As the recall of the German Jesuits from banishment with the restoration of their rights and liberties is a question being hotly debated just now in the Parliament of the Fatherland, the publication of this book is very timely. For the volume shows, to take no higher ground, how profitable to his fellow men of other races and creeds, and how useful to his country, Father Judge's labors were. The book can be bought from Herder for ninety-five cents, and is attractively illustrated, many of the pictures being different from those in the American edition.

A collection of letters and papers that belonged to General Anthony Wayne, consisting of about 2500 pieces and covering the period from 1789 to 1796, has been recently delivered to the Historical Society of Pennsylvania. This completes the Wayne papers in the possession of the Society, for in October last it received 1100 letters of General Wayne covering his earlier life during Colonial and Revolutionary times. It appears that General Wayne kept all papers connected with his military career from the dawn of the War of Independence till his death, when he was the commanding officer in the United States Service. The Historical Society intends to have a memorial written and to publish the papers. The letters promise to be of great importance to national history.

The Rev. Thomas J. Gerrard contributes to the January *Dublin Review* a good paper on "The Mental Deficiency Bill," now before the British Parliament. As English legislators are showing the same deference to the opinions of pagan eugenists as do our own lawmakers, the writer gives them this warning:—

"Everybody who has had experience of homes for defectives knows that religion has an enormous influence in improving the mind. And the reason is not far to seek. When the mind is weak the animal passions are particularly liable to escape control. But religion provides a powerful sanction and motive for keeping the passions under control. On this count, too, we object to the Bill which is before us. It makes no provision whatever for the religion of those whom it proposes to segregate.

"This brings us to the foundation principle which we, as Catholics, are bound to apply in the appraisalment of all reforms which touch upon the rights of the family, and of the liberty of the individual. These are sacred trusts, and in all changes concerning them due care must be paid to eternal and divine law. We Catholics acknowledge a higher law than that of Nature, and believe in a higher sanction than that of Nature's retribution.

"Through the theological virtues of faith, hope and charity, the whole question of feeble-mindedness is related to the world of spirit. Through the cardinal virtues of fortitude, temperance, justice and prudence, virtues which have their root in faith, hope and charity, we obtain supernatural guidance and strength for the right ordering of racial improvement. The law of charity obliges us to look upon the feeble-minded as the children of God, with immortal souls to save, not as mere hindrances to the muscular and mental development of the race. The cardinal virtue of justice obliges us to respect their right to live, and to enjoy all such liberty as is not a menace to the country. The cardinal virtue of prudence restrains us from rushing headlong into legislation with insufficient data and with a risk of grave injury to the very source of life and the foundation of society. The cardinal virtue of fortitude enables us to bear with some of the inconvenience that the presence of the feeble-minded amongst us may entail. Nay, the very energy which we put forth in so doing is a racial asset, a real intrinsic promotion of race-

betterment. The cardinal virtue of temperance is the radical cure of some of the factors which make for feeble-mindedness, namely, alcohol and impurity."

The *London Guardian* is worrying over Abbot Gasquet's book, "England under the Old Religion," which it reviews in two columns under the heading, "Roman Perversions of History." It pretends to despise Father Bernard Vaughan and Mgr. Moyes. It would despise Abbot Gasquet as no better than they, were it not for his high official position which gives him an authority they do not enjoy. At bottom he is as gross a perverter of history as the meanest Catholic, because, like every Catholic, he says with every historian of common sense, Catholic, Protestant, or Agnostic, that the Reformation changed the religion of England.

The *Guardian* says the contrary. Religion was *not* changed. All the resistance to the new order came from the fact that the Englishman is conservative, resents change, as change, and wants things to go on in the accustomed way. "He resented the change from the chasuble to the surplice then, as he resents the change from the surplice to the chasuble now." This is a fairly good illustration, though inadequate. But why have Anglicans such a horror of going below the surface to the reason of things? The Englishman to-day objects to the chasuble, because it is a sign of a change in his religion, the casting out of Protestantism and the bringing back of Popery. The Englishman of Reformation times objected to the surplice, because it meant a change in his religion, the casting out of Catholicity and the bringing in of Protestantism. Again, the *Guardian* says that the objection to the Reformation was in kind no more than the objection to the Insurance Bill. It meant higher rents as the new proprietors were not as easy landlords as the monks. When we see men and women laying down their lives by hundreds rather than submit to the Insurance Bill, we shall think the *Guardian* theory worth considering. Till then we shall keep our opinions as to who are the real perverters of history.

"The Litany of St. Joseph" by Rev. Albert Power, S.J., offers a brief, bright chapter of reflections upon each of the twenty-five invocations addressed by the Church to her heavenly Patron. The author loves to convey spiritual thoughts by pictures and impressions, and everywhere the eye is charmed with flashes of light and color. Under not a few of the invocations no special reference to St. Joseph occurs, but the virtues implied in his titles form the subject of meditation. "Jesus is a baby in the arms of St. Joseph," he writes. "Joseph's business is to present this great Child God to the world, that the world may be caught by His beauty and leave everything for Him." The pamphlet is mailed for six cents, from the *Irish Messenger* Office, 5 Great Denmark St., Dublin.

BOOKS RECEIVED

Benziger Bros., New York:

The Mighty Friend. By Pierre L'Ermite. \$1.50.

George H. Doran, New York:

"Twixt Land and Sea. By Joseph Conrad. \$1.25.

B. Herder, St. Louis:

Grace: Six Lenten Discourses. By Pastor Heinrich Hansjakob. 50 cents.

Houghton Mifflin Co., New York:

With the Victorious Bulgarians. By Lieut. Hermenegild Wagner. \$3.00.

Longmans, Green & Co., New York:

Good Friday to Easter Sunday. By Robert Kane, S.J. 90 cents.

French Publications:

Pierre Téqui, Paris:

La Doctrine de L'Assomption de la T. S. Vierge. Par D. Paul Renaudin. Sermons et Panegyriques. E. Jarossay. 3 Volumes. 7 francs each. Direction de Conscience. Par L'Abbé A. E. Gautier.

German Publication:

Herdersche Verlagshandlung, St. Louis:

P. Wilhelm Judge, S.J. Von Friedrich Ritter v. Lama. 95 cents.

EDUCATION

A Business Man's View—New York's High Schools—Socialism in Oxford—A Strange "Social Uplift"

Discouraging before members of an educational club in Milwaukee three weeks ago L. F. Bower, vice-president of the Allis-Chalmers company, one of the most important industrial corporations in the Middle West, presented some excellent suggestions to the young men before him. Mr. Bower took as his subject "Margins" and in the course of his remarks informed his hearers that to win success in a business career one must have three margins; one of health, one of morals, and another of intellect. Touching the "margin of intellect" the points made by the speaker argue a quite unlooked-for acquiescence in the fundamental contentions of those who favor something more than "the immediately useful" in the training even of young men who mean to find their life interests in the world of business. Himself a keen and singularly successful exponent of modern business methods, Mr. Bower is of opinion that mental drill after all is the true test of a school system's efficiency and that good results in business, as in other pursuits, depend upon deep and earnest study. He said, we quote from the Milwaukee *Sentinel's* report, February 13:

"Young men are constantly asking 'what shall we study?'"

I have found in my experience as an employer of men that it is not so much what a man has studied, as *how he has studied*. Take, for instance, the young man who in school has made a thorough study of Greek. Of course, most of these men do not go to work at employments where the Greek is of direct benefit to them. It is, however, one of the most beneficial of studies. The boy who has got down to the root of his Greek verbs has received a training which will enable him as a man to get to the bottom of any business problem which may confront him."

Mr. Bower is in accord, too, with the judgment of those who find thoroughness lacking in the young people formed by present day methods. He complains that employers of labor are finding it very hard to secure young men who know anything, whilst those who enter into the industrial field with some knowledge rarely care seriously to attempt to learn more. He adds that success in business will be assured in the case of those only who perseveringly carry into their later career the habits of thoroughness learned in earlier days. "There is an old adage," said Mr. Bower, "that the man who knows one thing and knows that thing well, will be successful. This old saying has no application in the modern world of affairs. The man of to-day who studies so that he can take the place of the man above him is the man who goes to the front."

Just as with ourselves in the big schools of the country so in the universities of England Socialism and even Syndicalism and modified Anarchism appear to have become the political creeds of a large number of the students. The *Daily Mirror* of London vouches for the statement that no fewer than 250 of the undergraduate body of Oxford are Socialists or believe in still more advanced doctrines. The *Mirror* even claims that some dignitaries of certain of the colleges are Fabian Socialists, while many dons are open champions of the cause; and it instances Canon Scott Holland of Christ Church who has recently renewed his declaration that he is a Socialist in that he believes in "the equalization of opportunities." Defining more particularly the quality of undergraduate membership in the dangerous organization, the *Mirror* affirms that many who profess themselves Socialists are sons of the wealthiest and bluest-blooded in the land. Impromptu meetings, it tells us, are held in the rooms of these men, during which some speakers behave like typical frenzied Hyde Park orators. It may be that the

vogue is in many instances but a temporary one. A certain Mr. Woodhouse, one of the most brilliant debaters among the young men at Oxford the *Mirror* informs us, is quoted as saying: "I suppose there are, roughly, about 250 Socialists among Oxford undergraduates. Some of these hold most advanced views, but their opinions are apt to melt after they leave the university. Personally I do not think it wise to take the Oxford Socialists too seriously." Perhaps he is right in this contention, since it is no uncommon thing for university men to pretend an interest in the *outré* opinions of the hour. They fancy a certain sharpening of the wits to follow from the discussion of these. Yet the prevalence of such vagaries induces its evil results in other quarters where men ignore or at least pay little heed to this pretense when they quote the strength of their ideas in the distinguished schools of the country.

That it is a physical impossibility for principals to supervise and direct the work of teachers and the instruction of students in the present day system, that instructors do too much clerical work and not enough teaching, and that the so-called "annexes" are an "undesirable temporary expedient" are some of the criticisms of the high school system in New York City contained in the report of Professor Frank Ballou, Assistant Professor of Education at the University of Cincinnati and one of the eleven educational experts employed under Professor Hanus of Harvard to investigate the public school system of the city. Professor Ballou insists that the high schools of New York are too large. In each of twelve out of the twenty-five high schools of the city there are more than 1,500 pupils; each of eleven of these has a registration of more than 2,000, each of eight one of more than 2,500 and each of five one of more than 3,000. It is perfectly obvious, well remarks the investigator, that no Principal can give that individual attention to 2,000 or 3,000 pupils which will enable him to know how pupils are getting on in their work or how well the course is adapted to their needs. How can he, then, as executive and administrator fulfill the responsibilities resting upon him regarding the work of pupils and teachers alike? The lack of supervision due to the impossibility of visiting his classes thus to come into direct touch with pupils and teachers is emphasized where the school is divided among six different buildings, as in the case of the city's largest high school—the Washington Irving with its registration of 3,899 pupils, or between the main school building and its annexes as happens in eleven of New York's high schools.

These "annexes" appear to be a particular "rock of offense." Dr. Ballou says of them: "The teaching is likely to be inferior; the teachers change often, and are called upon to do a relatively large amount of teaching as compared with teachers in the main building; the work cannot be made as effective in the annex because the equipment is usually not as good; the supervision is not as effective; the sections (classes) are larger; the educational offering is more limited, and, finally, conditions generally militate against successful work."

The high school teachers do not do enough teaching, the report affirms, because they are too much engaged with work rather than teaching. In addition to the work of instruction and of study-hall supervision more than 30 per cent. of the teachers were found to have other assigned duties, some of these purely clerical, and a large part of them wholly administrative. The recommendation made to correct this defect is the very natural one that a sufficient number of clerks be assigned to the Principals to perform this purely clerical work.

Dr. Ballou makes these among other very reasonable suggestions: "That high schools hereafter established be limited to 1,500 pupils; that the seating capacity of classrooms be limited to the maximum standard size of a section (class) to make oversized sections (classes) impossible; that a definite policy be adopted of establishing high schools in various parts of the

city to take the place of annexes and that additional high schools be established in accordance with that policy."

The Social and Civic Centre Committee of New York, an organization whose benevolent and uplifting purpose it is to have the public schools open in the evening for the use in a social way of the people of the neighborhood, recently announced through its Secretary a plan that struck most people as evincing a strange notion of "social uplift." A former famous prize-fighter, one, too not without a certain fame for even less reputable distinction, was to have given, in one of the city school houses and under the auspices of one of the Civic Centre Committee's sections, a series of talks to men on the general matter of taking care of oneself. His wife was to have started a class for the women of the neighborhood, presumably to instruct them on the same topic.

Fortunately some sensible person, so we are informed, questioned the propriety of the Committee's scheme and wrote to City Superintendent Maxwell. At any rate a representative of the Board of Education waited upon the Committee's Secretary and gave him clearly to understand that this particular line of "uplift" would not be countenanced by the school authorities in any of the schools subject to their jurisdiction. M. J. O'C.

ECONOMICS

Tariff Reform in England

Tariff Reform is one of the great questions in England today. It has been taken by the Unionists as one of the chief points of their policy. It plays a considerable part in every bye-election, and will have a great influence in the next general election. The general theory is that England is the only free trade nation in the world. It still holds the first place among manufacturing nations. Its manufactures and trade are growing continually; but they are not growing as quickly as those of the protectionist nations, Germany and the United States. Moreover these are able to use the surplus of their protected manufactures to undersell the English manufacturer in his own market. To prevent this "dumping" as it is called a protective tariff is an obvious remedy. The next question is to consider the effect such a tariff would have in fostering manufactures so as to preserve British supremacy in this matter.

Evidently though a tariff would close British markets to foreign manufacturers, it would not open protected foreign markets to the British manufacturer. But there are other markets in which British and foreign manufacturers have access under apparently the same conditions. These are the African and the Asiatic markets, especially the Chinese, and those of the British possessions. We say "apparently," because really the German and the American manufacturers in exclusive possession of their domestic markets, can afford to undersell the unprotected British manufacturer in Asiatic and British colonial markets. If they do not gain these markets at once, it is for accidental reasons; e. g. the fact that the British have been in possession so long, the natural preference of English colonists for English goods, and the immense preponderance of the British commercial marine. But these become of less efficacy every year. With a protective tariff the British manufacturer could hardly hope to dispute these markets on terms of equality with the German, still less with the American with his almost limitless resources. One thing only can save him, according to tariff reformers, namely, to close to all but him the growing markets of the British possessions. If he can control exclusively the trade of the British Empire with its 300 million inhabitants, he will be in a better position than ever to compete for the trade of China and Africa.

Some of the great colonies give British manufactures a preferential duty, receiving nothing directly in return. It is clear,

however, that exclusive British trade within the empire means a tariff throughout the empire against all foreign nations. If the colonies are to admit British goods free and keep a protective tariff against other nations, England must do the same and protect colonial goods in its domestic markets. Here the difficulty comes in. England's chief imports from its possessions are raw material and food. From India come corn, cotton, tea. From Australia, corn, mutton and wool. From Canada, corn, beef, pork, cheese, lumber, etc. In the first place as regards raw materials, especially cotton, the possessions do not supply the demand either as regards quantity or quality. Some Egyptian cotton is said to be equal to the best American, but the Indian is inferior. The cotton spinners, then, are afraid that tariff reform will raise difficulties in the way of the American supply. It is even possible that the United States might put on an export duty. Having grown rich under free trade, the spinners object to any change. Ship owners do a large part of their business in foreign ports. They fear a revival against them of the old navigation laws they once used against others. Once a trade war has begun no limits can be placed to it. These considerations move certain classes, but they could hardly move the English people at large. Hence another cry is raised against tariff reform. About four-fifths of the food of England is imported. Tariff reform means necessarily a tax on food imports to protect the meat and the corn from the colonies and possessions. Hence the free traders tell the voters that tariff reform means the taxing of their food.

We may note, in the first place, that as things are at present, though such taxes are theoretically an essential part of tariff reform, they are not likely to weigh very heavily on the British consumer. The reason is that foreign countries, the United States especially, have on account of their internal development less food to export every year. Canada is becoming the chief food exporter; and, because of the prospect of having the field to itself, it professes itself quite indifferent in the matter of food taxes. If one considers the matter carefully he will see that the chief beneficiary of such taxes would be British agriculture. England imports about 112 million hundredweight of wheat a year. It produces only 27 million hundredweight, not because it can produce no more, but because free importation makes the production unprofitable. Every year its production grows less. Every year the rural population diminishes, partly indeed because the towns are encroaching on the country, but chiefly because agriculture is being abandoned. Anything that would restore it would be a great gain to the nation.

Still, even though tariff reform should raise the cost of living somewhat, there can be no doubt that it would raise wages much more. Commercially the empire would cease to be a loose aggregation, and would become one. The Lancashire and Yorkshire manufacturer would have for competitors only the Canadian and the Australian, and could therefore afford to approximate the wages paid by them. His workmen would realize this very quickly, and would insist on his doing so. The conditions would tend to become like those in the United States where two contrary forces are at work determining wages, immigration, corresponding to the British home workman, tending to keep them down, and the social conditions of the great west, corresponding to the colonies, tending to raise them. There are economic difficulties in the way of tariff reform which we may discuss hereafter. Food taxes is not one of them.

H. W.

ECCLESIASTICAL NEWS

The Australia Catholic Federation of Victoria, which now embraces 400 branches with a membership of 30,000 has taken up the important question of Catholic Education. The Federation has requested that a royal commission be appointed to investigate the whole educational system of the State. This re-

quest will now be brought prominently before the people. "It is held," says the New Zealand *Tablet*, "that since the problem has been satisfactorily solved in Great Britain and Ireland, Germany, Canada, Belgium, Holland, and other countries, a solution satisfactory to all sections of the community could be achieved in Australia. As over 40,000 children are being efficiently educated in the Catholic schools of Victoria, each of whom would have cost the State £6 12s 3d, according to the figures of the last financial year, the Federation asks that the Catholic community, in common with any other body which educates its children up to the required standard, should be recompensed for the work done."

Archbishop James J. Keane of Dubuque, Iowa, gave the second of a series of lectures on "Evidences of Religion" on February 25, at Albaugh's Theatre, Baltimore. So great was the crowd eager to hear him that hundreds were unable to gain admittance. The stage was packed and there was scarcely room for the speaker, the invited guests and Judge Walter J. Dawkins, who presided. "The question on every lip," says the Baltimore *Sun*, "was how this speaker was able to draw such an audience and hold it spellbound for an hour while a religious topic was explained." Many non-Catholics were in the audience.

PULPIT, PRESS AND PLATFORM

Senator Root on Woman Suffrage

"I am opposed to the granting of suffrage to woman because I believe that it would be a loss to women—to all women and to every woman; and because I believe it would be an injury to the State and to every man and woman in the State.

"It would be useless to argue this if the right of suffrage were a natural right. If it were a natural right then women should have it though the heavens fall. But if there be any one thing settled in the long discussion of this question it is that suffrage is not a natural right, but is simply a means of government; and the sole question to be discussed is whether government by the suffrage of men and women will be better government than by the suffrage of men alone.

"The question is, therefore, a question of expediency and the question of expediency upon this subject is not a question of tyranny but a question of liberty, a question of the preservation of free constitutional government, of law, order, peace and prosperity.

"Into my judgment there enters no element of the inferiority of women. It is not that woman is inferior to man, but it is that woman is different from man; that in the distribution of powers, of capacities, of qualities our Maker has created man adapted to the performance of certain functions in the economy of nature and society and women adapted to the performance of other functions.

"I have said that I thought suffrage would be a loss for women. I think so because suffrage implies not merely the casting of the ballot, the gentle and peaceful fall of the snowflake, but suffrage if it means anything means entering upon the field of political life, and politics is modified war.

"In politics there is struggle, strife, contention, bitterness, heartburning, excitement, agitation, everything which is adverse to the true character of woman. Woman rules to-day by the sweet and noble influences of her character. Put woman into the arena of conflict and she abandons these great weapons which control the world and she takes into her hands weapons with which she is unfamiliar and which she is unable to wield.

"In the divine distribution of powers the duty and the right of protection rest with the male. It is so throughout nature. It is so with men. It is a great mistake, it is a fatal mistake that these excellent women make when they conceive that the functions of men are superior to theirs and seek to usurp them. The true government is in the family. The true throne is in the

household. The highest exercise of power is that which forms the conscience, influences the will, controls the impulses of men, and there to-day woman is supreme and woman rules the world."

Cardinal Gibbons on Woman Suffrage

His Eminence Cardinal Gibbons contributed to the New York *Sun* of Feb. 23, the following article on the suffrage:

"The world is governed more by ideals than by ideas; it is influenced more by living, concrete models than by abstract principles of virtue.

"The model held up to Christian women is not the Amazon, glorying in her martial deeds and prowess; it is not the Spartan woman, who made female perfection consist in the development of physical strength at the expense of feminine decorum and modesty; it is not the goddess of pagan love, like Venus, whose votaries regarded beauty of form and personal charms as the highest type of female excellence; nor is it an imperious Juno. No; the model held up to woman from the very dawn of Christianity is the peerless Mother of our Blessed Redeemer. She is the pattern of virtue alike to maiden, wife and mother. She exhibits the virginal modesty becoming the maid, the conjugal fidelity and loyalty of the spouse, and the untiring devotion of the mother.

"Woman's origin and destiny are the same as man's; so is her dignity equal in every way. As both were redeemed by the same Lord and as both aspire to the same heavenly inheritance, so should they be regarded as of equal rank on earth; as they are partakers of the same spiritual gifts, so should they share alike the blessings and prerogatives of domestic life.

"In the mind of the Catholic Church, however, equal rights do not imply that both sexes should engage promiscuously in the same pursuits, but rather that each sex should discharge those duties which are adapted to its physical constitution and sanctioned by the canons of society.

"To some among the gentler sex the words, 'equal rights,' have been, it is to be feared, synonymous with 'similar rights.'

"Suffrage, or the right to vote, and the right to hold office, are ambitions which some women have, that are really rights of *similarity* and not of *equality*. Seeking these so-called rights alienates the feminine spirit from its foreordained and guarded haven—the home. To debar women from such pursuits as suffrage, or from doing a man's work, or from wearing masculine attire, is not to degrade her. To restrict her field of action to the gentler avocations of life is not to fetter her aspirations after the higher and the better.

"It is, on the contrary, to secure to her not *equal* rights, so-called, but those supereminent rights that can not fail to endow her with a sacred influence in her own proper sphere; for as soon as woman trenches on the domain of man, she must not be surprised to find that the reverence once accorded to her has been, in part, or wholly, withdrawn.

"The home—whether that home is a palace or a cottage—exercises more sway in the government of the land or the uplifting of the people than our houses of Congress and State legislatures. Our President, our statesmen and our judiciary hold the high offices of framing or interpreting or executing the laws. But our Christian women—wives and mothers—hold a higher place, for they mould the character of our statesmen and jurists in their childhood and instil virtue in their hearts. Our greatest statesmen have loudly and unanimously proclaimed their indebtedness to their mothers.

"The noblest work given to woman is to take care of her children. The most important part of her apostleship should consist in instructing them in the ways of God. The education of the young should begin at the mother's knee. The mind of a child, like softened wax, receives with ease the first impressions, which are always the deepest and most enduring.

"A young man, according to his way, even when he is old, he will not depart from it." I. Peter, ii., 2. A child is susceptible of instruction much earlier in life than parents generally imagine. Mothers should watch with a jealous eye the first unfolding of the infant mind, and pour into it the seed of heavenly knowledge."

SCIENCE

Right Rev. John S. Vaughan, Auxiliary Bishop of Salford, writing to the *London Tablet* of Feb. 8, on "The Age of Man" says:—

"Whether man has existed but a paltry six thousand years, as we used to be told, in our childhood's happy days, or whether, on the contrary, he has inhabited this little planet, some nine hundred and eighty thousand, as Croll assures us, is a matter of speculation. For, so far as I can gather from biblical experts, there is really no chronology of the Bible, and one is left free to fill the various lacunæ pretty well as one likes. On the other hand, the data upon which science rests, and upon which she bases her elaborate calculations as to the actual age of man, seem to be of the most unreliable character.

"Consider, for instance, the conclusions drawn from the existence of human implements, found at certain depths beneath the soil. Geikie maintains that the boulder clay in which some stone tools were found, is about two hundred thousand years old. And other authorities put forth similar claims on behalf of human relics discovered beneath the floors, in stalagmite caves, and in other places. But all such conclusions are most unreliable. They suppose as certain what is difficult and probably impossible to prove. Before we assent to the deductions of scientists we must suppose that Nature works always at a uniform rate and in the same manner, and that the observations of to-day correspond with what has been going on for many hundreds of thousands of years in the past.

"Mr. Pengelly tells us that it has taken five thousand years to create one inch of lime-dropping, on the floors of Kent's Cavern. But is this at all certain? In other localities we are assured that an inch of this material can be deposited within the space of three years. Why this difference? Besides, even supposing that the present rate of formation is so slow that five thousand years were required to produce one inch, does it follow that this was always so? May not the supply of lime held in solution have been very much greater formerly? And may not the dropping of the water have been considerably more rapid and continual? The rates of all such deposits vary indefinitely and depend upon a great variety of circumstances, which it is impossible to ascertain with any degree of certainty. Similar observations may be made regarding the so-called 'proofs' deduced from the presence of various objects of probable human manufacture found in river gravels and in drifts. As to how they got there and as to how long it took to form these gravel beds and to keep up these river-drifts are points far too doubtful for any seriously-minded man to feel justified in making them a foundation on which to build a decided and fast conclusion. In fact, it appears perfectly evident that in all these matters we are building a gigantic structure on mere guess work.

"As to the great ages of some of the patriarchs to which Father Lattey, S.J., refers, I have heard them accounted for by reason of the difference in the climatic conditions of the earth before the flood. According to this theory the earth was a fairer and a more salubrious habitation at the beginning. But when 'all the heavens were opened . . . and the waters prevailed beyond measure upon the earth, and all the high mountains under the whole heavens were covered' (Gen. chap. vii) there came a change. The earth received a shock from which it never recovered, so that it has never been the same place since. The deluge may be compared, in this respect, to one of those ter-

rible diseases of the body which indeed pass away, but which, nevertheless, leaves a lasting weakness and a permanent languor behind. As a result life has been shortened and the average age of man has been reduced to about a tenth of what it was. I offer this theory for what it is worth and leave to those who are more competent to discuss its merits.

"In any case, there is nothing in the claims of modern science to dishearten us or to excite our fears. All may be explained in accordance with the demands of revelation."

LETTER TO THE EDITOR

The Ideal Catechism.

To the Editor of AMERICA:

I welcome Father Sloan's criticism of my remarks on the Baltimore Catechism, and do not object to his opinions being at variance with mine; else discussion were futile.

It must not be forgotten, that the vocabulary of the English language is overwhelmingly foreign, the grammar remaining Anglo-Saxon. The language of science, both speculative and practical is largely borrowed from classic sources, and this applies to the languages of all civilized peoples. Examine any book dealing with law or medicine, or any of the physical sciences, and you will soon become convinced of the truth of this statement. The same, *par excellence*, and for obvious reasons, is true of theological science. It is quite difficult, nay, often impossible, to adequately express in popular language the full meaning of scientific phraseology. While we might make a more economic use of such words and expressions in our calculations, we can by no means entirely dispense with them.

To hint that the native element of our lay Catholic population has not an intelligent grasp of the truths of our Holy Religion is indeed a pessimistic view of the situation. To blame such a lack of knowledge, if it exist, on the Baltimore Catechism is childish in the extreme. Have not other catechisms been in the field for the past quarter of a century? How many of our children have been, during that space of time, and still are dependent on the meagre instruction dealt out in the so called Sunday school, where the Priest exercises a somewhat lax form of supervision? Are there not parochial schools in which religious instruction is, for the greater part, left in the hands of teachers with no theological training? Add to this the number who have never heard a catechetical instruction since they left the school room, and you will conclude that not all the blame for the alleged limited knowledge of our Catholic people may be justly attributed to the use of the Baltimore Catechism.

As to the definition of original sin, I am willing to substitute the words "less serious" for "slight." But, after all, does not the one who is in the state of venial sin remain the friend of God? And is it not true that such a one can worthily receive the Body and Blood of our Divine Lord, even daily? No number of venial sins can equal in guilt one mortal sin, and our text books on moral Theology use the words *materia levis* in contradistinction to *materia gravis*.

It would appear from Father Sloan's letter that I did not look with favor on an improved catechism. The contrary is the fact. My plea is that it should be based on the text of the Baltimore Catechism, instead of, as seems to be the present tendency, inundating the country with new catechisms. This latter method leads to chaos rather than to that uniformity the utility of which is admittedly manifest.

A committee was appointed some years ago under the presidency of the late Archbishop of St. Louis, Most Rev. John J. Kane, with a view to the revision of the Baltimore Catechism, but for some reason or other nothing came of it. Let us hope that the work will again be taken up, and that this time it may bear fruit. Until then we shall have to proceed as best we can, each one guided by his own particular light.

St. Louis, Mo., February 20.

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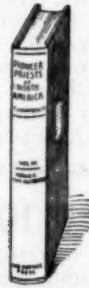
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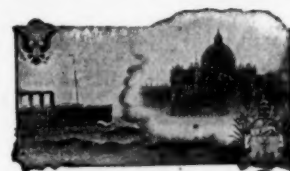
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CONTENTS

- | | | | |
|---|---|----|--|
| 1 | CONDITION OF LABOR.
(Encyclical "Rerum Novarum" of Leo XIII.) | 6 | CATHOLICS AND THE SOCIAL MOVEMENT.
Right Rev. Mgr. H. Parkinson, D.D. |
| 2 | THE GENESIS OF SOCIALISM..REV. T. J. CAMPBELL, S.J. | 7 | SOCIALISM AND CHRISTIANITY..Rev. Dr. John F. Hogan |
| 3 | CHRISTIAN LABOR UNIONS IN GERMANY.
(From <i>Questions Actuelles</i> .) | 8 | THE SOCIALIST MOVEMENT IN ENGLAND.
A. J. O'Connor. |
| 4 | SOCIALISMC. S. DEVAS, M.A. | 9 | THE MORALITY OF ENGLISH SOCIALISM....J. J. Welch |
| 5 | PLAIN WORDS ON SOCIALISM.....C. S. DEVAS, MA. | 10 | SOME WAYS AND MEANS OF SOCIAL STUDY.
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